THE CHRONOLOGY OF ANCIENT KINGDOMS AMENDED.

To which is Prefix'd,

A SHORT CHRONICLE *from the First Memory of Things in* Europe, *to the Conquest of* Persia *by* Alexander *the Great.*

By Sir *ISAAC NEWTON.*

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MDCCXXVIII.

THE

CHRONOLOGY

OF

ANCIENT KINGDOMS

AMENDED.

TO THE

QUEEN.

MADAM,

As I could never hope to write
any thing my self worthy to be laid



TO THE

QUEEN.

MADAM,

AS I could never hope to write any thing my self, worthy to be laid

before YOUR MAJESTY, *I think it a very great happiness, that it should be my lot to usher into the world, under Your Sacred Name, the last work of as great a Genius as any Age ever produced: an Offering of such value in its self, as to be in no danger of suffering from the meanness of the hand that presents it.*

The impartial and universal encouragement which YOUR MAJESTY *has always given to Arts and Sciences, entitles You to the best returns the learned world is able to make: And the many extraordinary Honours* YOUR MAJESTY *vouchsafed the Author of the following*

ing

ing ſheets, give You a juſt right to his Productions. Theſe, above the reſt, lay the moſt particular claim to Your Royal Protection; For the Chronology *had never appeared in its preſent Form without* YOUR MAJESTY's *Influence; and the* Short Chronicle, *which precedes it, is entirely owing to the Commands with which You were pleaſed to honour him, out of your ſingular Care for the education of the Royal Iſſue, and earneſt deſire to form their minds betimes, and lead them early into the knowledge of Truth.*

The Author has himſelf acquainted the Publick, that the following Treatiſe

Treatiſe was the fruit of his vacant hours, and the relief he ſometimes had recourſe to, when tired with his other ſtudies. What an Idea does it raiſe of His abilities, to find that a Work of ſuch labour and learning, as would have been a ſufficient employment and glory for the whole life of another, was to him diverſion only, and amuſement! The Subject is in its nature incapable of that demonſtration upon which his other writings are founded, but his uſual accuracy and judiciouſneſs are here no leſs obſervable; And at the ſame time that he ſupports his ſuggeſtions, with all the authorities and proofs that the whole compaſs of Science can furniſh,

be

he offers them with the greateſt caution; and by a Modeſty, that was natural to Him and always accompanies ſuch ſuperior talents, ſets a becoming example to others, not to be too preſumptuous in matters ſo remote and dark. Tho' the Subject be only Chronology, *yet, as the mind of the Author abounded with the moſt extenſive variety of Knowledge, he frequently interſperſes Obſervations of a different kind; and occaſionally inſtills principles of Virtue and Humanity, which ſeem to have been always uppermoſt in his heart, and, as they were the Conſtant Rule of his actions, appear Remarkably in all his writings.*

Here

Here YOUR MAJESTY will see A Progeny, and a just Observation on the course of Nature, assisting other parts of Learning to illustrate Antiquity, and a Penetration and Sagacity peculiar to the great Author discerning that Mist with which Fable and Error had darkened it; and will with pleasure contemplate the first dawnings of Your favourite Arts and Sciences the noblest and most beneficial of which He alone carried further in a few years than all the most Learned who went before him had been able to do in many Ages. Here too, MADAM, You will observe, what an Abhorrence of Idolatry and Persecution (the very Essence and foundation

union of that Religion, which makes so bright a part of YOUR MAJESTY's *character) was one of the earliest Laws of the Divine Legislatory the* Morality of the first Ages, and the primitive Religion of both Jews and Christians; *and, as the Author adds,* ought to be the standing Religion of all Nations; it being for the honour of God, and good of Mankind. *Nor will* YOUR MAJESTY *be displeased to find his sentiments so agreeable to Your own, while he condemns* all oppression; *and every kind of* cruelty, even to brute beasts; *and, with so much benevolence, inculcates* Mercy, Charity, *and the indispensible duty of* doing good, *and promoting*

moting the general welfare of mankind: Those great ends, for which Government was first instituted, and to which alone it is administred in this happy Nation, under a KING, who distinguished himself early in opposition to the Tyranny which threatned Europe, and chuses to reign in the hearts of his subjects; Who, by his innate Benevolence, and Paternal Affection to his People, establishes and confirms all their Liberties; and, by his Valour and Magnanimity, guards and defends them.

That Sincerity and Openness of mind, which is the darling quality of this Nation, is become more conspicuous, by being placed upon the Throne;

Throne; And we see, with Pride, OUR SOVEREIGN *the most eminent for a Virtue, by which our Country is so desirous to be distinguished. A Prince, whose views and heart are above all the mean arts of Disguise, is far out of the reach of any temptation to introduce Blindness and Ignorance. And, as* HIS MAJESTY *is, by his incessant personal cares, dispensing Happiness at home, and Peace abroad; You,* MADAM, *lead us on by Your great Example to the most noble use of that Quiet and Ease, which we enjoy under His Administration, whilst all Your hours of leisure are employed in cultivating in Your Self That Learning, which You so warmly patronize in Others.*

TO HER MAJESTY

Madam,

I cannot think this inspection or Pursuit beneath Your extended Curiosity and Attention, Your exalted Station and Capacity, and where Your self is the principal part of it are not beyond the reach of Your Sex. Nor does this Search only carry in it Speculation, no Discovery in itself is Barren that adds Ornament to true Religion, Virtue, Liberality, Beneficence, and all those amiable Virtues which dignify and heighten the Felicities of a Throne, at the same time that they bless with all Demands to Duty, to enjoy, to bear with the highest state of Publick Splendour and Dignity all the attendant Pleasures and Blessings of private life, the perfection of human Wisdom and Happiness

The

Sir

Sr ISAAC NEWTON shall be forgot, and Time it self be no more; Which is the most sincere and

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Advertisement.

THO' The Chronology of Ancient Kingdoms amended, *was writ by the Author many years ſince; yet he lately revis'd it, and was actually preparing it for the Preſs at the time of his death. But* The Short Chronicle *was never intended to be made public, and therefore was not ſo lately corrected by him. To this the Reader muſt impute it, if he ſhall find any places where* the Short Chronicle *does not accurately agree with the Dates aſſigned in the larger Piece. The Sixth Chapter was not copied out with the other Five, which makes it doubtful whether he intended to print it: but being found among his Papers, and evidently appearing to be a Continuation of the ſame Work, and (as ſuch) abridg'd in* the Short Chronicle; *it was thought proper to be added.*

Had the Great Author *himſelf liv'd to publiſh this Work, there would have been no occaſion for this Advertiſement; But as it is, the Reader is deſired to allow for ſuch imperfections as are inſeparable from Poſthumous Pieces; and, in ſo great a number of proper names, to excuſe ſome errors of the Preſs that have eſcaped. The following ones, 'tis hoped, are the moſt conſiderable:* viz.

P. 34. l. 23. for *Peloſiris*, read *Petoſiris*.
P. 64. l. 29. for *Appion*, read *Appian*.
P. 103. l. 20. for *Crete*, read *Sicily*.
P. 106. l. 1. for *Atymnus*, read *Atymnius*.
P. 138. l. 22. for *Pelens*, read *Pelops*.

A SHORT CHRONICLE FROM THE First Memory of Things in *Europe*, TO THE Conqueſt of *Perſia* by *Alexander* the Great.

The INTRODUCTION.

THE *Greek* Antiquities are full of Poetical Fictions, becauſe the *Greeks* wrote nothing in Proſe, before the Conqueſt of *Aſia* by *Cyrus* the *Perſian*. Then *Pherecydes Scyrius* and *Cadmus Mileſius* introduced the writing in Proſe. *Pherecydes Athenienſis*, about the end of the Reign of *Darius Hyſtaſpis*, wrote of Antiquities, and digeſted his

work by Genealogies, and was reckoned one of the beſt Genealogers. *Epimenides* the Hiſtorian proceeded alſo by Genealogies; and *Hellanicus*, who was twelve years older than *Herodotus*, digeſted his Hiſtory by the Ages or Succeſſions of the Prieſteſſes of *Junō Argiva*. Others digeſted theirs by the Kings of the *Lacedæmonians*, or Archons of *Athens*. *Hippias* the *Elean*, about thirty years before the fall of the *Perſian* Empire, publiſhed a breviary or liſt of the Olympic Victors; and about ten years before the fall thereof, *Ephorus* the diſciple of *Iſocrates* formed a Chronological Hiſtory of *Greece*, beginning with the return of the *Heraclides* into *Peloponneſus*, and ending with the ſiege of *Perinthus*, in the twentieth year of *Philip* the father of *Alexander* the great: But he digeſted things by Generations, and the reckoning by Olympiads was not yet in uſe, nor doth it appear that the Reigns of Kings were yet ſet down by numbers of years. The *Arundelian* marbles were compoſed ſixty years after the death of *Alexander* the great (*An.* 4. *Olymp.* 128.) and yet mention not the Olympiads: But in the next Olympiad, *Timæus Siculus* publiſhed an hiſtory in ſeveral books down to his own times, according to the Olympiads, comparing the Ephori, the Kings of *Sparta*, the Archons of *Athens*, and the Prieſteſſes of *Argos*, with

with the Olympic Victors, ſo as to make the Olympiads, and the Genealogies and Succeſſions of Kings, Archons, and Prieſteſſes, and poetical hiſtories ſuit with one another, according to the beſt of his judgment. And where he left off, *Polybius* began and carried on the hiſtory.

So then a little after the death of *Alexander* the great, they began to ſet down the Generations, Reigns and Succeſſions, in numbers of years, and by putting Reigns and Succeſſions equipollent to Generations, and three Generations to an hundred or an hundred and twenty years (as appears by their Chronology) they have made the Antiquities of *Greece* three or four hundred years older than the truth. And this was the original of the Technical Chronology of the *Greeks*. *Eratoſthenes* wrote about an hundred years after the death of *Alexander* the great: He was followed by *Apollodorus*, and theſe two have been followed ever ſince by Chronologers.

But how uncertain their Chronology is, and how doubtful it was reputed by the *Greeks* of thoſe times, may be underſtood by theſe paſſages of *Plutarch*. *Some reckon*, ſaith he, [a] Lycurgus *contemporary to* Iphitus, *and to have been his companion in ordering the Olympic feſtivals: amongſt whom was* Ariſtotle *the Philoſopher, arguing from the Olympic Diſc, which had the name of*

[a] *In the life of* Lycurgus.

Lycurgus *upon it. Others ſupputing the times by the ſucceſſion of the Kings of the* Lacedæmonians, *as* Eratoſthenes *and* Apollodorus, *affirm that he was not a few years older than the firſt Olympiad.* Firſt *Ariſtotle* and ſome others made him as old as the firſt Olympiad; then *Eratoſthenes, Apollodorus,* and ſome others made him above an hundred years older: and in another place *Plutarch* [b] tells us: *The congreſs of* Solon *with* Crœſus, *ſome think they can confute by Chronology. But an hiſtory ſo illuſtrious, and verified by ſo many witneſſes, and (which is more) ſo agreeable to the manners of* Solon, *and ſo worthy of the greatneſs of his mind and of his wiſdom, I cannot perſuade my ſelf to reject becauſe of ſome Chronological Canons, as they call them: which hundreds of authors correcting, have not yet been able to conſtitute any thing certain, in which they could agree among themſelves, about repugnancies.* It ſeems the Chronologers had made the Legiſlature of *Solon* too ancient to conſiſt with that Congreſs.

[b] In the life of *Solon.*

For reconciling ſuch repugnancies, Chronologers have ſometimes doubled the perſons of men. So when the Poets had changed *Io* the daughter of *Inachus* into the *Egyptian Iſis,* Chronologers made her husband *Oſiris* or *Bacchus* and his miſtreſs *Ariadne* as old as *Io,* and ſo feigned that there were two *Ariadnes,* one

the

the miſtreſs of *Bacchus*, and the other the miſtreſs of *Theſeus*, and two *Minos's* their fathers, and a younger *Io* the daughter of *Jaſus*, writing *Jaſus* corruptly for *Inachus*. And ſo they have made two *Pandions*, and two *Erechtheus's*, giving the name of *Erechthonius* to the firſt; *Homer* calls the firſt, *Erechtheus*: and by ſuch corruptions they have exceedingly perplexed Ancient Hiſtory.

And as for the Chronology of the *Latines*, that is ſtill more uncertain. *Plutarch* repreſents great uncertainties in the Originals of *Rome*: and ſo doth *Servius*. The old records of the *Latines* were burnt by the *Gauls*, ſixty and four years before the death of *Alexander* the great; and *Quintus Fabius Pictor*, the oldeſt hiſtorian of the *Latines*, lived an hundred years later than that King.

In Sacred Hiſtory, the *Aſſyrian* Empire began with *Pul* and *Tiglathpilaſer*, and laſted about 170 years. And accordingly *Herodotus* hath made *Semiramis* only five generations, or about 166 years older than *Nitocris*, the mother of the laſt King of *Babylon*. But *Cteſias* hath made *Semiramis* 1500 years older than *Nitocris*, and feigned a long ſeries of Kings of *Aſſyria*, whoſe names are not *Aſſyrian*, nor have any affinity with the *Aſſyrian* names in Scripture.

The

The Priests of *Egypt* told *Herodotus*, that *Menes* built *Memphis* and the sumptuous temple of *Vulcan*, in that City: and that *Rhampsinitus*, *Maris*, *Asychis* and *Psammiticus* added magnificent porticos to that temple. And it is not likely that *Memphis* could be famous, before *Homer*'s days who doth not mention it, or that a temple could be above two or three hundred years in building. The Reign of *Psammiticus* began about 655 years before Christ, and I place the founding of this temple by *Menes* about 237 years earlier: but the Priests of *Egypt* had so magnified their Antiquities before the days of *Herodotus*, as to tell him that from *Menes* to *Maris* (who reigned 200 years before *Psammiticus*) there were 330 Kings, whose Reigns took up as many Ages, that is eleven thousand years, and had filled up the interval with feigned Kings, who had done nothing. And before the days of *Diodorus Siculus* they had raised their Antiquities so much higher, as to place six, eight, or ten new Reigns of Kings between those Kings, whom they had represented to *Herodotus* to succeed one another immediately.

In the Kingdom of *Sicyon*, Chronologers have split *Apis Epaphus* or *Epopeus* into two Kings, whom they call *Apis* and *Epopeus*, and between them have inserted eleven or twelve feigned names

names of Kings who did nothing, and thereby they have made its Founder *Aegialeus*, three hundred years older than his brother *Phoroneus*. Some have made the Kings of *Germany* as old as the Flood: and yet before the use of letters, the names and actions of men could scarce be remembred above eighty or an hundred years after their deaths; and therefore I admit no Chronology of things done in *Europe*, above eighty years before *Cadmus* brought letters into *Europe*; none, of things done in *Germany*, before the rise of the *Roman* Empire.

Now since *Eratosthenes* and *Apollodorus* computed the times by the Reigns of the Kings of *Sparta*, and (as appears by their Chronology still followed) have made the seventeen Reigns of these Kings in both Races, between the Return of the *Heraclides* into *Peloponnesus* and the Battel of *Thermopylæ*, take up 622 years, which is after the rate of 36½ years to a Reign, and yet a Race of seventeen Kings of that length is no where to be met with in all true History, and Kings at a moderate reckoning Reign but 18 or 20 years a-piece one with another: I have stated the time of the return of the *Heraclides* by the last way of reckoning, placing it about 340 years before the Battel of *Thermopylæ*. And making the Taking of *Troy* eighty years older than that Return,

according to *Thucydides*, and the *Argonautic* Expedition a Generation older than the *Trojan* War, and the Wars of *Seſoſtris* in *Thrace* and death of *Ino* the daughter of *Cadmus* a Generation older than that Expedition: I have drawn up the following Chronological Table, ſo as to make Chronology ſuit with the Courſe of Nature, with Aſtronomy, with Sacred Hiſtory, with *Herodotus* the Father of Hiſtory, and with it ſelf; without the many repugnancies complained of by *Plutarch*. I do not pretend to be exact to a year: there may be Errors of five or ten years, and ſometimes twenty, and not much above.

A ſhort

A SHORT CHRONICLE FROM THE *First Memory of things in* Europe *to the Conqueſt of* Perſia *by* Alexander *the great.*

The Times are ſet down in years before Chriſt.

THE *Canaanites* who fled from *Joſhua*, retired in great numbers into *Egypt*, and there conquered *Timaus*, *Thamus*, or *Thammuz* King of the lower *Egypt*, and reigned there under their Kings *Salatis*, *Baon*, *Apachnas*, *Apophis*, *Janias*, *Aſſis*, &c. untill the days of *Eli* and *Samuel*. They fed on fleſh, and ſacrificed men after the manner of the *Phœnicians*, and were called Shepherds by the *Egyptians*, who lived only on the fruits of the earth, and abominated fleſh-eaters. The upper parts of *Egypt* were in thoſe days under many Kings, Reigning at *Coptos*, *Thebes*,

 This,

This Elephantis and other Places, which by conquering one another grew by degrees into one Kingdom, over which *Misphragmuthosis* Reigned in the days of *Eli*.

In the year before Christ 1225 *Mephres* Reigned over the upper *Egypt* from *Syene* to *Heliopolis*, and his Successor *Misphragmuthosis* made a lasting war upon the Shepherds soon after, and caused many of them to fly into *Palestine*, *Idumæa*, *Syria*, and *Libya*, and made *Belus*, *Ægeus*, *Inachus*, *Pelasgus*, *Atlas* the first Inhabitants, and other Colonies into *Greece*. Before those days *Greece* and all *Europe* was peopled by wandring *Cimmerians*, and *Scythians* from the backside of the North, who lived in a miserable wild sort of life, like the *Tartars* in the northern parts of *Asia*. Of their Race was *Ogyges*, in whose days these *Egyptian* strangers came into *Greece*. The rest of the Shepherds were shut up by *Misphragmuthosis* in a part of the lower *Egypt* called *Abaris* or *Pelusium*.

In the year 1100 the *Philistims*, strengthned by the access of the Shepherds, conquer *Israel*, and take the Ark. *Samuel* judges *Israel*.

1089. *Hamon* the son of *Pelasgus* Reigns in *Thessaly*.

1080. *Lycaon* the son of *Pelasgus* builds *Lycosura*; *Phoroneus* the son of *Inachus*, *Phoronicum*, afterwards

afterwards called *Argos*; *Sicyon* the brother of *Phoroneus* and son of *Inachus*, *Sicyonia*, afterwards called *Sicyon*: and these were the oldest towns in *Peloponnesus*. Till then they built only single houses scattered up and down in the fields. About the same time *Cecrops* built *Cecropia* in *Attica*, afterwards called *Athens*; and *Eleusis*, the son of *Ogyges*, built *Eleusis*. And these towns gave a beginning to the Kingdoms of the *Arcadians*, *Argives*, *Sicyons*, *Athenians*, *Eleusinians*, &c. *Danaüs* flourishes.

1070. *Amosis*, or *Tethmosis*, the successor of *Misphragmuthosis*, abolishes the *Phrygian* custom in *Heliopolis* of sacrificing men, and drives the Shepherds out of *Memphis*. By their access the *Philistins* become so numerous, as to bring into the field against *Saul* 30000 chariots, 6000 horsemen, and people as the sand on the sea shore for multitude. *Abas*, the father of *Acrisius* and *Proetus*, comes from *Egypt*.

1069. *Saul* is made King of *Israel*, and by the hand of *Jonathan* gets a great victory over the *Philistins*. *Eurotas* the son of *Lelex*, and *Lacedæmon* who married *Sparta* the daughter of *Eurotas*, Reign in *Laconia*, and build *Sparta*.

1060. *Samuel* dies.

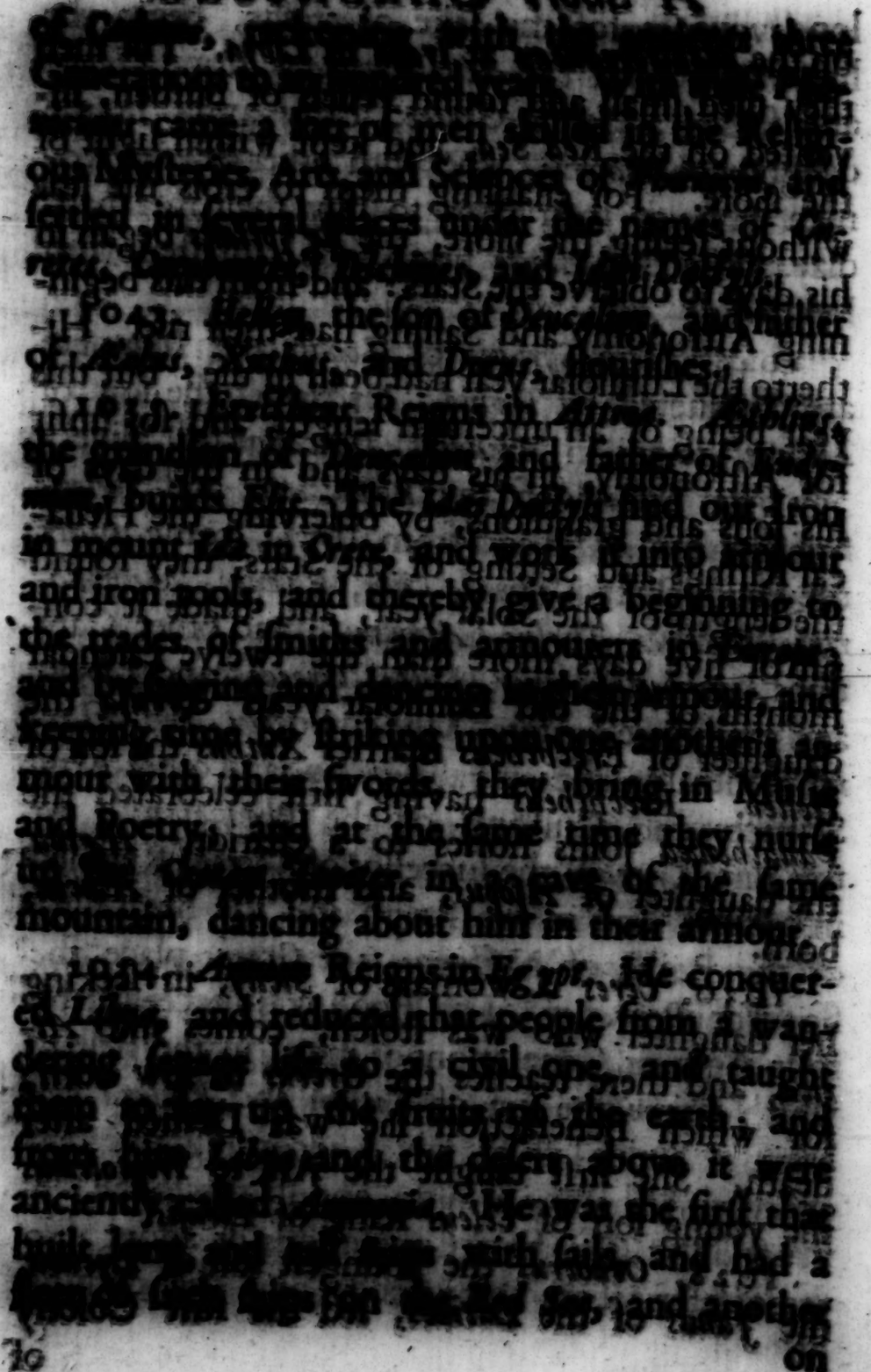
1059. *David* made King.

1047. *Harifus* marries *Eurydice*, the daughter of *Lacedæmon* and *Sparta*. The *Phœnician* mariners who fled from the *Red Sea*, being used to long

[illegible] begin the
[illegible] the
[illegible] and
[illegible] daughter [illegible] with [illegible]
[illegible] came to their [illegible] and
[illegible] Pyrates.

The Syrians of Zobah and Damascus
are conquered by David. Hyllus the son of
Lycaon, reigns in the Dorian Peloponnesus.
Many of the Rhodians and Syrians
flying from Zidon and from Dardus come
the bounds of Cadmus, Cilix, Phenix, Membli-
ring Nysius, Thasus, and other Capta-
nes, into Asia minor, Crete, Cirene and Libya,
and introduce the Use of Poetry, the Offen-
sive, Metallick, and Fabrick Arts, and other Arts,
Sciences, and Customs of the Phenicians.
this time
in Attica. And in his Reign and the beginning
of the Reign of his son Erichthonius the
flood of Deucalion. This flood
four Ages or Generations of men, in the first of
which Chiron the son of Saturn and Philyra was
born, and the last of which according to Hesiod
ended with the Trojan War, and so places the De-
struction of the four Generations about 140
years later than that flood, and the coming

gnol of



[illegible] Lib.

[illegible] and grand-
[illegible] Lycaon, and [illegible] first king of
[illegible] reigned [illegible] years.

[illegible] reigned [illegible] and married the daugh-
ter of [illegible], and by means of this affinity is
supplied with horses from Egypt, and his mer-
chants also bring horses from thence for all the
Kings of the [illegible] and Syrians; for horses
came originally from Africa; and hence Nep-
tune was called Equestris. Tantalus King of Phrygia
steals Ganymede the son of Tros King of Troas.

[illegible] by whom he subdues all the Tyrians
and Aradians, who till then inhabited among them ac-
quainted with the Red Sea, [illegible] fleet upon
that sea. These assistants build new cities in the
Persian Gulph, called Tyre and Aradus.

[illegible] Ilium Troja [illegible] is founded.
Ninus Reigns in Assyria [illegible] Asterius,
who flees into Italy, and becomes the Saturn of
the Latins. Ammon [illegible] flees from the Ca-
naanites, and gives Libya to his daughter, Solomon's
wife.

1014. Ammon places Cepheus at Joppa.

1010. Sesac in the Reign of his father Ammon
invades Arabia Felix, and sets up pillars at the
mouth of the Red Sea. Apis, Epaphus or Epopeus,

the

the son of [illegible], and Nyctheus King of Boeotia, hath. Lycus inherits the Kingdom of his brother Nyctheus. Atalus the son of Endymion flies into the Country of the Curetes in Aetolia, and calls it Atolia; and of Pronoe the daughter of Phorbas begets Hyperes and Ephyre, who built cities in Aeolia called by their own names. Antiopa the daughter of Nyctheus is sent home to Lycus by Laomedon the successor of Apis, and in the way brings forth Amphion and Zethus.

1092. Sesac in the Reign of his father Ammon, invades Assyria and Spain, and sets up pillars in all his conquests; and particularly at the mouth of the Mediterranean, and returns home by the coast of Gaul and Italy.

1007. Ceres being dead Eumolpus institutes her Mysteries in Eleusis. The Mysteries of Rhea are instituted in Phrygia, in the city Cybele. About this time Temples begin to be built in Greece. Hyagnis the Phrygian invents the pipe. After the example of the common-council of the five Lords of the Philistines, the Greeks set up the Amphictyonic Council, first at Thermopylae, by the influence of Amphictyon the son of Deucalion; and a few years after at Delphi by the influence of Acrisius. Among the cities, whose deputies met at Thermopylae, I do not find Athens, and therefore doubt whether Amphictyon was

King of that city. If he was the son of *Deucalion* and brother of *Ion*, he and *Cranaus* might Reign together in several parts of *Attica*. But I meet with a later *Amphictyon* who entertained the great *Bacchus*. This Council worshipped *Ceres*, and therefore was instituted after the son of Erechtheus, and by his riches

1006. *Minos* prepares a fleet, clears the *Greek* seas of Pyrates, and sends Colonies to the Islands of the *Greeks*, some of which were not inhabited before. *Cecrops* II. Reigns in *Attica*. *Cadmus* teaches the Mysteries of *Ceres* in *Messene*.

1003. *Andromeda* carried away from *Joppa* by *Perseus*. *Pandion* the brother of *Cecrops* II. Reigns in *Attica*. *Cur*, the Son of *Phoroneus*, builds a Temple to *Ceres*.

1002. *Sesac* Reigns in *Egypt* and adorns *Thebes*, endowing it to his father *Amon* by the name of *No-Ammon* or *Ammon-No*, that is the people or city of *Ammon*: whence the *Greeks* called it *Diospolis*, the city of *Jupiter*. *Sesac* also erected Temples and Oracles to his father in *Libya*, *Ammonia*, and *Ethiopia*, and thereby caused his father to be worshipped as a God in these countries, and I think also in *Arabia Felix*: and this was the original of the worship of *Jupiter Ammon*, and the first mention of Oracles that I

meet

most Ancient Prophane History. Was between
Pandion and *Labdacus* the grandson of *Cadmus*
[illegible] and [illegible]
might Reign together in *Attica*.
But I must [illegible]
Pelops the son of *Tantalus* comes in
to *Peloponnesus* and marries *Hippodamia* the grand-
daughter of *Atreus* takes *Sicilia* from *Siculus*
the son of *Endymion*, and by his riches grows
potent.
Amphion and *Zethus* slay *Lycus*
Laius the son of *Labdacus* [illegible]
in *Thebes*, and wall the city about.
[illegible]
Dædalus and his nephew *Talus* invent
the saw, the turning-lath, the wimble, the
and other instruments of Carpenters and
Joyners, and thereby give a beginning to those
Arts in *Europe*. *Dædalus* also invented the ma-
king of Statues with their feet asunder, as if they
walked.
Minos makes war upon the *Athenians*
for killing his son *Androgeus*, [illegible]
rishes.
Dædalus kills his nephew *Talus*, and
flies to *Minos* [illegible]
[illegible]
[illegible]
gives a beginning to Oracles in *Greece*; and
by their dictates, the Worship of the Dead is
every where introduced.

983. *Sisyphus*, the son of *Æolus* and grandson of *Hellen*, Reigns in *Corinth*, and some say that he built that city.

980. *Laius* recovers the Kingdom of *Thebes*. *Athamas*, the brother of *Sisyphus* and father of *Phrixus* and *Helle*, marries to the daughter of *Cadmus*.

979. *Roboboam* Reigns. *Thoas* is sent from *Crete* to *Lemnos*, Reigns there in the city *Hephestia*, and works in copper and iron.

978. *Alcmena* born of *Electryo* the son of *Perseus* and *Andromeda*, and of *Lysidice* the daughter of *Pelops*.

974. *Sesac* spoils the Temple, and invades *Syria* and *Persia*, setting up pillars in many places. *Jeroboam*, becoming subject to *Sesac*, sets up the worship of the *Egyptian* Gods in *Israel*.

971. *Sesac* invades *India*, and returns with triumph the next year but one: whence *Trieterica Bacchi*. He sets up pillars on two mountains at the mouth of the river *Ganges*.

968. *Theseus* Reigns, having overcome the *Minotaur*, and soon after unites the twelve cities of *Attica* under one government. *Sesac*, having carried on his victories to *Mount Caucasus*, leaves his nephew *Prometheus* there, and *Alcmena* in *Colchis*.

967.

[illegible] over [illegible] conquered [illegible] Egypt thereof, and gives his Kingdom and one of his young women to be [illegible] the father of Upheus. Sesac builded the [illegible] commanded by him, and another commanded by Minerva, or Minerva. It was the custom of the Egyptians to dance when they were coming into a battel, and from their shipping they were painted with goats feet in the form of Satyrs.

[illegible] being [illegible] of Thebes, by Sesac, goes thither [illegible] and leaves his daughter [illegible] in Lemnos.

Sesac is called by the Greeks and Scythians, [illegible] his women with their queen Myrina, conquers the world, is received by Amphitrite at a feast, buries Ariadne, goes back through Asia and Syria into Egypt, with innumerable captives, among whom is Thebe the [illegible] and leaves his Lieutenant [illegible] and Lamete, the successors of Minerva, at the river [illegible] he builds in Crete Gortyna, the city of Tarra, and [illegible]. And thence returning back to his [illegible] women were esteemed in Thrace by the name of the Bellides. And the daughters of Danaus [illegible]

[illegible]

imitating them, were celebrated by the ſame name.

964. *Minos*, making war upon *Cocalus* King of *Sicily*, is ſlain by him. He was eminent for his Dominion, his Laws and his Juſtice: upon his ſepulchre viſited by *Pythagoras*, was this inſcription, ΤΟΥ ΔΙΟϹ, the ſepulchre of *Jupiter*. *Danaus* with his daughters flying from his brother *Egyptus* (that is from *Seſac*) comes into *Greece*. *Seſac* uſing the advice of his Secretary *Thoth*, diſtributes *Egypt* into xxxvi *Nomes*, and in every *Nome* erects a Temple, and appoints the ſeveral Gods, Feſtivals and Religions of the ſeveral *Nomes*. The Temples were the ſepulchres of his great men, where they were to be buried and worſhipped after death, each in his own Temple, with ceremonies and feſtivals appointed by him; while He and his Queen, by the names of *Oſiris* and *Iſis*, were to be worſhipped in all *Egypt*. Theſe were the Temples ſeen and deſcribed by *Lucian* eleven hundred years after, to be of one and the ſame age: and this was the original of the ſeveral *Nomes* of *Egypt*, and of the ſeveral Gods and ſeveral Religions of thoſe *Nomes*. *Seſac* divided alſo the land of *Egypt* by meaſure amongſt his ſoldiers, and thence *Geometry* had its riſe. *Hercules* and *Euryſtheus* born.

963. *Am-*

963. *Amphictyon* brings the twelve Gods of *Egypt* into *Greece*, and theſe are the *Dii magni majorum gentium*, to whom the Earth and Planets and Elements are dedicated.

962. *Phryxus* and *Helle* fly from their ſtepmother *Ino* the daughter of *Cadmus*. *Helle* is drowned in the *Helleſpont*, ſo named from her, but *Phryxus* arrived at *Colchos*.

960. The war between the *Lapithæ* and the people of *Theſſaly* called *Centaurs*.

958. *Oedipus* kills his father *Laius*. *Sthenelus* the ſon of *Perſeus* Reigns in *Mycene*.

956. *Seſac* is ſlain by his brother *Japetus*, who after death was deified in *Afric* by the name of *Neptune*, and called *Typhon* by the *Egyptians*. *Orus* Reigns and routs the *Libyans*, who under the conduct of *Japetus*, and his ſon *Antæus* or *Atlas*, invaded *Egypt*. *Seſac* from his making the river *Nile* uſeful, by cutting channels from it to all the cities of *Egypt*, was called by its names, *Sihor* or *Siris*, *Nilus* and *Egyptus*. The *Greeks*, hearing the *Egyptians* lament, *O Siris* and *Bou Siris*, called him *Oſiris* and *Buſiris*. The *Arabians* from his great acts called him *Bacchus*, that is, the Great. The *Phrygians* called him *Ma-fors* or *Mavors*, the valiant, and by contraction *Mars*. Becauſe he ſet up pillars in all his conqueſts, and his army in his father's Reign fought againſt the *Africans* with clubs, he

is

is painted with pillars and a club: and this is that *Hercules* who, according to *Cicero*, was born upon the *Nile*; and according to *Eudoxus*, was slain by *Typhon*; and according to *Diodorus*, was an *Egyptian*, and went over a great part of the world, and set up the pillars in *Afric*. He seems to be also the *Belus* who, according to *Diodorus*, led a Colony of *Egyptians* to *Babylon*, and there instituted Priests called *Chaldeans*, who were free from taxes, and observed the stars, as in *Egypt*. Hitherto *Judah* and *Israel* laboured under great vexations, but henceforward *Asa* King of *Judah* had peace ten years.

947. The *Ethiopians* invade *Egypt*, and drown *Orus* in the *Nile*. Thereupon *Bubaste* the sister of *Orus* kills herself, by falling from the top of an house, and their mother *Isis* or *Astraea* goes mad: and thus ended the Reign of the Gods of *Egypt*.

946. *Zerah* the *Ethiopian* is overthrown by *Asa*. The people of the lower *Egypt* make *Osarsiphus* their King, and call in two hundred thousand *Jews* and *Phrygians* against the *Ethiopians*; *Menes* or *Amenophis* the young son of *Zerah* and *Osiris* Reigns.

944. The *Ethiopians*, under *Ammophis*, retire from the lower *Egypt* and fortify *Memphis* against *Osarsiphus*. And by these wars and the

dege-

Argonautic expedition, the great Empire of *Egypt* breaks in pieces. *Eurysthens* the ſon of *Sthenelus* Reigns in *Mycene*.

943. *Evander*, and his mother *Carmenta* carry Letters into *Italy*.

942. *Orpheus* Deifies the ſon of *Semele* by the name of *Bacchus*, and appoints his Ceremonies.

940. The great men of *Greece*, hearing of the civil wars and diſtractions of *Egypt*, reſolve to ſend an embaſſy to the nations, upon the *Euxine* and *Mediterranean* Seas, ſubject to that Empire, and for that end order the building of the ſhip *Argo*.

939. The ſhip *Argo* is built after the pattern of the long ſhip in which *Danaus* came into *Greece*: and this was the firſt long ſhip built by the *Greeks*. *Chiron*, who was born in the Golden Age, forms the Conſtellations for the uſe of the *Argonauts*; and places the Solſtitial and Equinoctial Points in the fifteenth degrees or middles of the Conſtellations of *Cancer*, *Libra*, *Capricorn*, and *Aries*. *Meton* in the year of *Nabonaſſar* 316, obſerved the Summer Solſtice in the eighth degree of *Cancer*, and therefore the Solſtice had then gone back ſeven degrees. It goes back one degree in about ſeventytwo years, and ſeven degrees in about 504 years. Count theſe years

back from the year of *Nabonaſſar* 316, and they will place the *Argonautic* expedition about 936 years before *Chriſt*. *Gingris* the ſon of *Thoas* ſlain, and Deified by the name of *Adonis*.

938. *Theſeus*, being fifty years old, ſteals *Helena* then ſeven years old. *Pirithous* the ſon of *Ixion*, endeavouring to ſteal *Perſephone* the daughter of *Orcus* King of the *Moloſſians*, is ſlain by the Dog of *Orcus*; and his companion *Theſeus* is taken and impriſoned. *Helena* is ſet at liberty by her brothers.

937. The *Argonautic* expedition. *Prometheus* leaves *Mount Caucaſus*, being ſet at liberty by *Hercules*. *Laomedon* King of *Troy* is ſlain by *Hercules*. *Priam* ſucceeds him. *Talus* a brazen man, of the Brazen Age, the ſon of *Minos*, is ſlain by the *Argonauts*. *Æſculapius* and *Hercules* were *Argonauts*, and *Hippocrates* was the eighteenth from *Æſculapius* by the father's ſide, and the nineteenth from *Hercules* by the mother's ſide; and becauſe theſe generations, being noted in hiſtory, were moſt probably by the chief of the family, and for the moſt part by the eldeſt ſons; we may reckon 28 or at the moſt 30 years to a generation: and thus the ſeventeen intervals by the father's ſide and eighteen by the mother's, will at a middle reckoning amount unto about 507 years; which being counted backwards

backwards from the beginning of the *Peloponnesian* war, at which time *Hippocrates* began to flouriſh, will reach up to the time where we have placed the *Argonautic* expedition.

936. *Theſeus* is ſet at liberty by *Hercules*.

934. The hunting of the *Calydonian* boar ſlain by *Meleager*.

930. *Amenophis*, with an army out of *Ethiopia* and *Thebais*, invades the lower *Egypt*, conquers *Oſarſiphus*, and drives out the *Jews* and *Canaanites*: and this is reckoned the ſecond expulſion of the Shepherds. *Calycopis* dies, and is Deified by *Theas* with Temples at *Paphos* and *Amathus* in *Cyprus*, and at *Byblus* in *Syria*, and with Prieſts and ſacred Rites, and becomes the *Venus* of the ancients, and the *Dea Cypria* and *Dea Syria*. And from theſe and other places where Temples were erected to her, ſhe was alſo called *Paphia*, *Amathuſia*, *Byblia*, *Cytherea*, *Salaminia*, *Cnidia*, *Erycina*, *Idalia*, &c. And her three waiting-women became the three Graces.

928. The war of the ſeven Captains againſt *Thebes*.

927. *Hercules* and *Æſculapius* are Deified. *Euryſtheus* drives the *Heraclides* out of *Peloponneſus*. He is ſlain by *Hyllus* the ſon of *Hercules*. *Atreus* the ſon of *Pelops* ſucceeds him in the

Kingdom of *Mycenæ*. *Meneſtheus*, the great grandſon of *Erechtheus*, Reigns at *Athens*.

925. *Theſeus* is ſlain, being caſt down from a rock.

924. *Hyllus* invading *Peloponneſus* is ſlain by *Echemus*.

919. *Atreus* dies. *Agamemnon* Reigns. In the abſence of *Menelaus*, who went to look after what his father *Atreus* had left to him, *Paris* ſteals *Helena*.

918. The ſecond war againſt *Thebes*.

912. *Thoas*, King of *Cyprus* and part of *Phœnicia* dies; and for making armour for the Kings of *Egypt*, is Deified with a ſumptuous Temple at *Memphis* by the name of *Baal Canaan*, *Vulcan*. This Temple was ſaid to be built by *Menes*, the firſt King of *Egypt* who reigned next after the Gods, that is, by *Menoph* or *Amenophis* who reigned next after the death of *Oſiris*, *Iſis*, *Orus*, *Bubaſte* and *Thoth*. The city *Memphis* was alſo ſaid to be built by *Menes*; he began to build it when he fortified it againſt *Oſarſiphus*. And from him it was called *Menoph*, *Moph*, *Noph*, &c; and is to this day called *Memf* by the *Arabians*. And therefore *Menes* who built the city and temple was *Menoph* or *Amenophis*. The Prieſts of *Egypt* at length made this temple above a thouſand

years older then *Amenophis*, and ſome of them five or ten thouſand years older: but it could not be above two or three hundred years older than the Reign of *Pſammiticus* who finiſhed it, and died 614 years before *Chriſt*. When *Menoph* or *Menes* built the city, he built a bridge there over the *Nile*: a work too great to be older than the Monarchy of *Egypt*.

909. *Amenophis*, called *Memnon* by the *Greeks*, built the *Memnonia* at *Suſa*, whilſt *Egypt* was under the government of *Proteus* his Viceroy.

904. *Troy* taken. *Amenophis* was ſtill at *Suſa*; the *Greeks* feigning that he came from thence to the *Trojan* war.

903. *Demophoon*, the ſon of *Theſeus* by *Phœdra* the daughter of *Minos*, Reigns at *Athens*.

901. *Amenophis* builds ſmall Pyramids in *Cochome*.

896. *Ulyſſes* leaves *Calypſo* in the Iſland *Ogygie* (perhaps *Cadis* or *Cales*.) She was the daughter of *Atlas*, according to *Homer*. The ancients at length feigned that this Iſland, (which from *Atlas* they called *Atlantis*) had been as big as all *Europe*, *Africa* and *Aſia*, but was ſunk into the Sea.

895. *Teucer* builds *Salamis* in *Cyprus*. *Hadad* or *Benhadad* King of *Syria* dies, and is Deified at *Damaſcus* with a Temple and Ceremonies.

887. *Ame-*

887. *Amenophis* dies, and is ſucceeded by his ſon *Rameſſes* or *Rhampſinitus*, who builds the weſtern Portico of the Temple of *Vulcan*. The *Egyptians* dedicated to *Oſiris*, *Iſis*, *Orus* ſenior, *Typhon*, and *Nephthe* the ſiſter and wife of *Typhon*, the five days added by the *Egyptians* to the twelve Calendar months of the old Luni-ſolar year, and ſaid that they were added when theſe five Princes were born. They were therefore added in the Reign of *Ammon* the father of theſe five Princes: but this year was ſcarce brought into common uſe before the Reign of *Amenophis*: for in his Temple or Sepulchre at *Abydus*, they placed a Circle of 365 cubits in compaſs, covered on the upper ſide with a plate of gold, and divided into 365 equal parts, to repreſent all the days of the year; every part having the day of the year, and the Heliacal Riſings and Settings of the Stars on that day, noted upon it. And this Circle remained there 'till *Cambyſes* ſpoiled the temples of *Egypt*: and from this monument I collect that it was *Amenophis* who eſtabliſhed this year, fixing the beginning thereof to one of the four Cardinal Points of the heavens. For had not the beginning thereof been now fixed, the Heliacal Riſings and Settings of the Stars could not have been noted upon the days thereof. The Prieſts of *Egypt* therefore in the Reign of *Amenophis*

nophis continued to obſerve the Heliacal Riſings and Settings of the Stars upon every day. And when by the Sun's Meridional Altitudes they had found the Solſtices and Equinoxes according to the Sun's mean motion, his Equation being not yet known, they fixed the beginning of this year to the Vernal Equinox, and in memory thereof erected this monument. Now this year being carried into *Chaldæa*, the *Chaldæans* began their year of *Nabonaſſar* on the ſame *Thoth* with the *Egyptians*, and made it of the ſame length. And the *Thoth* of the firſt year of *Nabonaſſar* fell upon the 26th day of *February*: which was 33 days and five hours before the Vernal Equinox, according to the Sun's mean motion. And the *Thoth* of this year moves backwards 33 days and five hours in 137 years, and therefore fell upon the Vernal Equinox 137 years before the *Æra* of *Nabonaſſar* began; that is, 884 years before *Chriſt*. And if it began upon the day next after the Vernal Equinox, it might begin three or four years earlier; and there we may place the death of this King. The *Greeks* feigned that he was the ſon of *Tithonus*, and therefore he was born after the return of *Seſac* into *Egypt*, with *Tithonus* and other captives, and ſo might be about 70 or 75 years old at his death.

883. *Dido* builds *Carthage*, and the *Phœnicians* begin presently after to sail as far as to the *Straights Mouth*, and beyond. *Æneas* was still alive, according to *Virgil*.

870. *Hesiod* flourishes. He hath told us himself that he lived in the age next after the wars of *Thebes* and *Troy*, and that this age should end when the men then living grew hoary and dropt into the grave; and therefore it was but of an ordinary length: and *Herodotus* has told us that *Hesiod* and *Homer* were but 400 years older than himself. Whence it follows that the destruction of *Troy* was not older than we have represented it.

860. *Mœris* Reigns in *Egypt*. He adorned *Memphis*, and translated the seat of his Empire thither from *Thebes*. There he built the famous Labyrinth, and the northern portico of the Temple of *Vulcan*, and dug the great Lake called the Lake of *Mœris*, and upon the bottom of it built two great Pyramids of brick: and these things being not mentioned by *Homer* or *Hesiod*, were unknown to them, and done after their days. *Mœris* wrote also a book of Geometry.

852. *Hazael* the successor of *Hadad* at *Damascus* dies and is Deified, as was *Hadad* before: and these Gods, together with *Arathes* the wife of *Hadad*, were worshipt in their Sepulchres or Temples,

Temples, 'till the days of *Joſephus* the *Jew*; and the *Syrians* boaſted their antiquity, not knowing, ſaith *Joſephus*, that they were novel.

844. The *Æolic* Migration. *Bœotia*, formerly called *Cadmeis*, is ſeized by the *Bœotians*.

838. *Cheops* Reigns in *Egypt*. He built the greateſt Pyramid for his ſepulchre, and forbad the worſhip of the former Kings; intending to have been worſhipped himſelf.

825. The *Heraclides*, after three Generations, or an hundred years, reckoned from their former expedition, return into *Peloponneſus*. Henceforward, to the end of the firſt *Meſſenian* war, reigned ten Kings of *Sparta* by one Race, and nine by another; ten of *Meſſene*, and nine of *Arcadia*: which, by reckoning (according to the ordinary courſe of nature) about twenty years to a Reign, one Reign with another, will take up about 190 years. And the ſeven Reigns more in one of the two Races of the Kings of *Sparta*, and eight in the other, to the battle at *Thermopylæ*; may take up 150 years more: and ſo place the return of the *Heraclides*, about 820 years before *Chriſt*.

824. *Cephren* Reigns in *Egypt*, and builds another great Pyramid.

808. *Mycerinus* Reigns there, and begins the third great Pyramid. He ſhut up the body of

his daughter in a hollow ox, and cauſed her to be worſhipped daily with odours.

804. The war, between the *Athenians* and *Spartans*, in which *Codrus*, King of the *Athenians*, is ſlain.

802. *Nitocris*, the ſiſter of *Mycerinus*, ſucceeds him, and finiſhes the third great Pyramid.

794. The *Ionic* Migration, under the conduct of the ſons of *Codrus*.

790. *Pul* founds the *Aſſyrian* Empire.

788. *Aſychis* Reigns in *Egypt*, and builds the eaſtern Portico of the Temple of *Vulcan* very ſplendidly; and a large Pyramid of brick, made of mud dug out of the Lake of *Mœris*. *Egypt* breaks into ſeveral Kingdoms. *Gnephactus* and *Bocchoris* Reign ſucceſſively in the upper *Egypt*; *Stephanathis*, *Necepſos* and *Nechus*, at *Sais*; *Amyſis* or *Amoſis*, at *Amyſis* or *Hawes*; and *Tacellotis*, at *Bubaſte*.

776. *Iphitus* reſtores the Olympiads. And from this *Æra* the Olympiads are now reckoned. *Gnephactus* Reigns at *Memphis*.

772. *Necepſos* and *Peloſiris* invent Aſtrology in *Egypt*.

760. *Semiramis* begins to flouriſh. *Sanchoniatho* writes.

751. *Sabacon* the *Ethiopian*, invades *Egypt*, now divided into various Kingdoms, burns *Bocchoris*,

Bocchoris, ſlays *Nechus*, and makes *Amyſis* fly.

747. *Pul*, King of *Aſſyria*, dies, and is ſucceeded at *Nineveh* by *Tiglathpilaſſer*, and at *Babylon* by *Nabonaſſar*. The *Egyptians*, who fled from *Sabacon*, carry their Aſtrology and Aſtronomy to *Babylon*, and found the *Æra* of *Nabonaſſar* in *Egyptian* years.

740. *Tiglathpilaſſer*, King of *Aſſyria*, takes *Damaſcus*, and captivates the *Syrians*.

729. *Tiglathpilaſſer* is ſucceeded by *Salmanaſſer*.

721. *Salmanaſſer*, King of *Aſſyria*, carries the Ten Tribes into captivity.

719. *Sennacherib* Reigns over *Aſſyria*. *Archias* the ſon of *Evagatus*, of the ſtock of *Hercules*, leads a Colony from *Corinth* into *Sicily*, and builds *Syracuſe*.

717. *Tirhakah* Reigns in *Ethiopia*.

714. *Sennacherib* is put to flight by the *Ethiopians* and *Egyptians*, with great ſlaughter.

711. The *Medes* revolt from the *Aſſyrians*. *Sennacherib* ſlain. *Aſſerhadon* ſucceeds him. This is that *Aſſerhadon-Pul*, or *Sardanapalus*, the ſon of *Anacyndaraxis*, or *Sennacherib*, who built *Tarſus* and *Anchiale* in one day.

710. *Lycurgus*, brings the poems of *Homer* out of *Aſia* into *Greece*.

708. *Lycurgus*, becomes tutor to *Charillus* or *Charilaus*, the young King of *Sparta*. *Ariſtotle* makes *Lycurgus* as old as *Iphitus*, becauſe his name was upon the Olympic Diſc. But the Diſc was one of the five games called the *Quinquertium*, and the *Quinquertium* was firſt inſtituted upon the eighteenth Olympiad. *Socrates* and *Thucydides* made the inſtitutions of *Lycurgus* about 300 years older than the end of the *Peloponneſian* war, that is, 705 years before *Chriſt*.

701. *Sabacon*, after a Reign of 50 years, relinquiſhes *Egypt* to his ſon *Sevechus* or *Sethon*, who becomes Prieſt of *Vulcan*, and neglects military affairs.

698. *Manaſſeh* Reigns.

697. The *Corinthians* begin firſt of any men to build ſhips with three orders of oars, called *Triremes*. Hitherto the *Greeks* had uſed long veſſels of fifty oars.

687. *Tirhakah* Reigns in *Egypt*.

681. *Aſſerhadon* invades *Babylon*.

673. The *Jews* conquered by *Aſſerhadon*, and *Manaſſeh* carried captive to *Babylon*.

671. *Aſſerhadon* invades *Egypt*. The government of *Egypt* committed to twelve princes.

668. The weſtern nations of *Syria*, *Phœnicia* and *Egypt*, revolt from the *Aſſyrians*. *Aſſerhadon* dies, and is ſucceeded by *Saoſduchinus*. *Manaſſeh* returns from Captivity.

658. *Phra-*

658. *Phraortes* Reigns in *Media*. The *Prytanes* Reign in *Corinth*, expelling their Kings.

657. The *Corinthians* overcome the *Corcyreans* at ſea: and this was the oldeſt ſea fight.

655. *Pſammiticus* becomes King of all *Egypt*, by conquering the other eleven Kings with whom he had already reigned fifteen years: he reigned about 39 years more. Henceforward the *Ionians* had acceſs into *Egypt*; and thence came the *Ionian* Philoſophy, Aſtronomy and Geometry.

652. The firſt *Meſſenian* war begins: it laſted twenty years.

647. *Charops*, the firſt decennial Archon of the *Athenians*. Some of theſe Archons might dye before the end of the ten years, and the remainder of the ten years be ſupplied by a new Archon. And hence the ſeven decennial Archons might not take up above forty or fifty years. *Saoſduchinus* King of *Aſſyria* dies, and is ſucceeded by *Chyniladon*.

640. *Joſiah* Reigns in *Judæa*.

636. *Phraortes*, King of the *Medes*, is ſlain in a war againſt the *Aſſyrians*. *Aſtyages* ſucceeds him.

635. The *Scythians* invade the *Medes* and *Aſſyrians*.

633. *Battus*

633. *Battus* builds *Cyrene*, where *Iraſa*, the city of *Antæus*, had ſtood.

627. *Rome* is built.

625. *Nabopolaſſar* revolts from the King of *Aſſyria*, and Reigns over *Babylon*. *Phalantus* leads the *Parthenians* into *Italy*, and builds *Tarentum*.

617. *Pſammiticus* dies. *Nechaoh* reigns in *Egypt*.

611. *Cyaxeres* Reigns over the *Medes*.

610. The Princes of the *Scythians* ſlain in a feaſt by *Cyaxeres*.

609. *Joſiah* ſlain. *Cyaxeres* and *Nebuchadnezzar* overthrow *Nineveh*, and, by ſharing the *Aſſyrian* Empire, grow great.

607. *Creon* the firſt annual Archon of the *Athenians*. The ſecond *Meſſenian* war begins. *Cyaxeres* makes the *Scythians* retire beyond *Colchos* and *Iberia*, and ſeizes the *Aſſyrian* Provinces of *Armenia*, *Pontus* and *Cappadocia*.

606. *Nebuchadnezzar* invades *Syria* and *Judæa*.

604. *Nabopolaſſar* dies, and is ſucceeded by his Son *Nebuchadnezzar*, who had already Reigned two years with his father.

600. *Darius* the *Mede*, the ſon of *Cyaxeres*, is born.

599. *Cyrus* is born of *Mandane*, the Siſter of *Cyaxeres*, and daughter of *Aſtyages*.

596. *Suſiana*

596. *Suſiana* and *Elam* conquered by *Nebuchadnezzar*. *Caranus* and *Perdiccas* fly from *Phidon*, and found the Kingdom of *Macedon*. *Phidon* introduces Weights and Meaſures, and the Coining of Silver Money.

590. *Cyaxeres* makes war upon *Alyattes* King of *Lydia*.

588. The Temple of *Solomon* is burnt by *Nebuchadnezzar*. The *Meſſenians* being conquered, fly into *Sicily*, and build *Meſſana*.

585. In the ſixth year of the *Lydian* war, a total Eclipſe of the Sun, predicted by *Thales*, *May* the 28th, puts an end to a Battel between the *Medes* and *Lydians*: Whereupon they make Peace, and ratify it by a marriage between *Darius Medus* the ſon of *Cyaxeres*, and *Ariene* the daughter of *Alyattes*.

584. *Phidon* preſides in the 49th Olympiad.

580. *Phidon* is overthrown. Two men choſen by lot, out of the city *Elis*, to preſide in the Olympic Games.

572. *Draco* is Archon of the *Athenians*, and makes laws for them.

568. The *Amphictions* make war upon the *Cirrheans*, by the advice of *Solon*, and take *Cirrha*. *Cliſthenes*, *Alcmæon* and *Eurolicus* commanded the forces of the *Amphictions*, and were contemporary to *Phidon*. For *Leocides* the ſon of

Phidon, and *Megacles* the ſon of *Alcmeon*, at one and the ſame time, courted *Agariſta* the daughter of *Cliſthenes*.

569. *Nebuchadnezzar* invades *Egypt*. *Darius* the *Mede* Reigns.

562. *Solon*, being Archon of the *Athenians*, makes laws for them.

557. *Periander* dies, and *Corinth* becomes free from Tyrants.

555. *Nabonadius* Reigns at *Babylon*. His Mother *Nitocris* adorns and fortifies that City.

550. *Piſiſtratus* becomes Tyrant at *Athens*. The Conference between *Cræſus* and *Solon*.

549. *Solon* dies, *Hegeſtratus* being Archon of *Athens*.

544. *Sardes* is taken by *Cyrus*. *Darius* the *Mede* recoins the *Lydian* money into *Darics*.

538. *Babylon* is taken by *Cyrus*.

536. *Cyrus* overcomes *Darius* the *Mede*, and tranſlates the Empire to the *Perſians*. The *Jews* return from Captivity, and found the ſecond Temple.

529. *Cyrus* dies. *Cambyſes* Reigns,

521. *Darius* the ſon of *Hyſtaſpes* Reigns. The *Magi* are ſlain. The various Religions of the ſeveral Nations of *Perſia*, which conſiſted in the worſhip of their ancient Kings, are aboliſhed; and by the influence of *Hyſtaſpes* and *Zoroaſter*,

the worſhip of One God, at Altars, without Temples is ſet up in all *Perſia*.

520. The ſecond Temple is built at *Jeruſalem*, by the command of *Darius*.

515. The ſecond Temple is finiſhed and dedicated.

513. *Harmodius* and *Ariſtogiton*, ſlay *Hipparchus* the ſon of *Piſiſtratus*, Tyrant of the *Athenians*.

508. The Kings of the *Romans* expelled, and Conſuls erected.

491. The Battle of *Marathon*.

485. *Xerxes* Reigns.

480. The Paſſage of *Xerxes* over the *Helleſpont* into *Greece*, and Battles of *Thermopylæ* and *Salamis*.

464. *Artaxerxes Longimanus* Reigns.

457. *Ezra* returns into *Judæa*. *Johanan* the father of *Jaddua* was now grown up, having a chamber in the Temple.

444. *Nehemiah* returns into *Judæa*. *Herodotus* writes.

431. The *Peloponneſian* war begins.

428. *Nehemiah* drives away *Manaſſeh* the brother of *Jaddua*, becauſe he had married *Nicaſo* the daughter of *Sanballat*.

424. *Darius Nothus* Reigns.

433. *Sanballat* builds a Temple in *Mount Gerizim*, and makes his son-in-law *Manasseh* the first High-Priest thereof.

412. Hitherto the Priests and Levites were numbered, and written in the Chronicles of the *Jews*, before the death of *Nehemiah*: at which time either *Johanan* or *Jaddua* was High-Priest. And here Ends the Sacred History of the *Jews*.

405. *Artaxerxes Mnemon* Reigns. The end of the *Peloponnesian* war.

359. *Artaxerxes Ochus* Reigns.

338. *Arogus* Reigns.

336. *Darius Codomannus* Reigns.

332. The *Persian* Empire conquered by *Alexander* the great.

331. *Darius Codomannus*, the last King of *Persia*, slain.

THE

THE CHRONOLOGY OF ANCIENT KINGDOMS AMENDED.

CHAP. I.

Of the Chronology of the First Ages of the Greeks.

ALL Nations, before they began to keep exact accounts of Time, have been prone to raise their Antiquities, and this humour has been promoted, by the Contentions between Nations about their Originals. *Herodotus* [a] tells us, that the Priests of *Egypt* reckoned from the Reign of *Menes* to that of *Sethon*, when *Sennacherib* to fight, three hundred forty and one Generations of men, and as many Kings of

[a] Herod. l. 2.

of *Egypt*: and that three hundred Generations make ten thouſand years; *for*, ſaith he, *three Generations of men make an hundred years*: and the remaining forty and one Generations make 1340 years: and ſo the whole time from the Reign of *Menes* to that of *Sethon* was 11340 years. And by this way of reckoning, and allotting longer Reigns to the Gods of *Egypt* than to the Kings which followed them, *Herodotus* tells us from the Prieſts of *Egypt*, that from *Pan* to *Amoſis* were 15000 years, and from *Hercules* to *Amoſis* 17000 years. So alſo the *Chaldæans* boaſted of their Antiquity; for *Calliſthenes*, the Diſciple of *Ariſtotle*, ſent Aſtronomical Obſervations from *Babylon* to *Greece*, ſaid to be of 1903 years ſtanding before the times of *Alexander* the great. And the *Chaldæans* boaſted further, that they had obſerved the Stars 473000 years; and there were others who made the Kingdoms of *Aſſyria*, *Media* and *Damaſcus*, much older than the truth.

Some of the *Greeks* called the times before the Reign of *Ogyges*, Unknown, becauſe they had No Hiſtory of them; thoſe between his flood and the beginning of the Olympiads, Fabulous, becauſe their Hiſtory was much mixed with Poetical Fables: and thoſe after the beginning of the Olympiads, Hiſtorical, becauſe their

Hiſtory

History was free from such Fables. The fabulous Ages wanted a good Chronology, and so also did the Historical, for the first 60 or 70 Olympiads.

The *Europeans*, had no Chronology before the times of the *Persian* Empire: and whatsoever Chronology they now have of ancienter times, hath been framed since, by reasoning and conjecture. In the beginning of that Monarchy, *Acusilaus* made *Phoroneus* as old as *Ogyges* and his flood, and that flood 1020 years older than the first Olympiad; which is above 680 years older than the truth: and to make out this reckoning his followers have encreased the Reigns of Kings in length and number. *Plutarch* [b] tells us that the Philosophers anciently delivered their Opinions in Verse, as *Orpheus*, *Hesiod*, *Parmenides*, *Xenophanes*, *Empedocles*, *Thales*; but afterwards left off the use of Verses; and that *Aristarchus*, *Timocharis*, *Aristillus*, *Hipparchus*, did not make Astronomy the more contemptible by describing it in Prose; after *Eudoxus*, *Hesiod*, and *Thales* had wrote of it in Verse. *Solon* wrote [c] in Verse, and all the Seven Wise Men were addicted to Poetry, as *Anaximenes* [d] affirmed. 'Till those days the *Greeks* wrote only in Verse, and while they did so there could be no Chronology, nor any other History, than such as was mixed with poetical

[b] Plutarch. de Pythiæ Oraculo.

[c] Plutarch. in Solon.

[d] Apud Diog. Laert. in Solon. p. 10.

poetical fancies. *Pliny*, [e] in reckoning up the Inventors of things, tells us, *that* Pherecydes Syrius *taught to compose discourses in Prose in the Reign of* Cyrus, *and* Cadmus Milesius *to write History*. And in [f] another place he saith *that* Cadmus Milesius *was the first that wrote in Prose*. *Josephus* tells us [g] that *Cadmus Milesius* and *Acusilaus* were but a little before the expedition of the *Persians* against the *Greeks*: and *Suidas* [h] calls *Acusilaus* a most ancient Historian, and saith that *he wrote Genealogies out of tables of brass, which his father, as was reported, found in a corner of his house*. Who hid them there may be doubted: For the *Greeks* [i] had no publick table or inscription older than the Laws of *Draco*. *Pherecydes Atheniensis*, in the Reign of *Darius Hystaspis*, or soon after, wrote of the Antiquities and ancient Genealogies of the *Athenians*, in ten books; and was one of the first *European* writers of this kind, and one of the best; whence he had the name of *Genealogus*; and by *Dionysius* [k] *Halicarnassensis* is said to be second to none of the Genealogers. *Epimenides*, not the Philosopher, but an Historian, wrote also of the ancient Genealogies: and *Hellanicus*, who was twelve years older than *Herodotus*, digested his History by the Ages or Successions of the Priestesses of *Juno Argiva*. Others digested theirs

[e] Plin. nat. hist. l. 7. c. 56.

[f] Ib. l. 5. c. 29.

[g] Cont. Apion. sub initio.

[h] In Ἀκουσίλαος.

[i] Joseph. cont. Ap. l. 1.

[k] Dionys. l. 1. initio.

by those of the Archons of *Athens*, or Kings of the *Lacedæmonians*. *Hippias* the *Elean* published a Breviary of the Olympiads, supported by no certain arguments, as *Plutarch* [l] tells us: he lived in the 105th Olympiad, and was derided by *Plato* for his Ignorance. This Breviary seems to have contained nothing more than a short account of the Victors in every Olympiad. Then [m] *Ephorus*, the disciple of *Isocrates*, formed a Chronological History of *Greece*, beginning with the Return of the *Heraclides* into *Peloponnesus*, and ending with the Siege of *Perinthus*, in the twentieth year of *Philip* the father of *Alexander* the great, that is, eleven years before the fall of the *Persian* Empire: but [n] he digested things by Generations, and the reckoning by the Olympiads, or by any other *Æra*, was not yet in use among the *Greeks*. The *Arundelian* Marbles were composed sixty years after the death of *Alexander* the great (*An.* 4. *Olymp.* 128.) and yet mention not the Olympiads, nor any other standing *Æra*, but reckon backwards from the time then present. But Chronology was now reduced to a reckoning by Years; and in the next Olympiad *Timæus Siculus* improved it: for he wrote a History in several books, down to his own times, according to the Olympiads; comparing the *Ephori*, the Kings of *Sparta*, the Archons

[l] Plutarch. in Numa.

[m] Diodor. l. 16. p. 550. Edit. Steph.

[n] Polyb. p. 379. B.

chons of *Athens*, and the Prieſteſſes of *Argos* with the Olympic Victors, ſo as to make the Olympiads, and the Genealogies and Succeſſions of Kings and Prieſteſſes, and the Poetical Hiſtories ſuit with one another, according to the beſt of his judgment: and where he left off, *Polybius* began, and carried on the Hiſtory. *Eratoſthenes* wrote above an hundred years after the death of *Alexander* the great: He was followed by *Apollodorus*; and theſe two have been followed ever ſince by Chronologers.

But how uncertain their Chronology is, and how doubtful it was reputed by the *Greeks* of thoſe times, may be underſtood by theſe paſſages of *Plutarch*. *Some reckon* Lycurgus, ſaith he, • *contemporary to* Iphitus, *and to have been his companion in ordering the Olympic feſtivals, amongſt whom was* Ariſtotle *the Philoſopher*; *arguing from the Olympic Diſc, which had the name of* Lycurgus *upon it. Others ſupputing the times by the Kings of* Lacedæmon, *as* Eratoſthenes *and* Apollodorus, *affirm that he was not a few years older than the firſt Olympiad.* He began to flouriſh in the 17th or 18th Olympiad, and at length *Ariſtotle* made him as old as the firſt Olympiad; and ſo did *Epaminondas*, as he is cited by *Ælian* and *Plutarch*: and then *Eratoſthenes*, *Apollodorus*, and their followers, made him above an hundred years older.

• In vita Lycurgi, ſub initio.

And

And in another place *Plutarch* [p] tells us: *The Congreſs of* Solon *with* Crœſus, *ſome think they can confute by Chronology. But a Hiſtory ſo illuſtrious, and verified by ſo many witneſſes, and which is more, ſo agreeable to the manners of* Solon, *and worthy of the greatneſs of his mind, and of his wiſdom, I cannot perſuade my ſelf to reject becauſe of ſome Chronological Canons, as they call them, which hundreds of authors correcting, have not yet been able to conſtitute any thing certain, in which they could agree amongſt themſelves, about repugnancies.*

[p] In Solone.

As for the Chronology of the *Latines*, that is ſtill more uncertain. *Plutarch* [q] repreſents great uncertainties in the Originals of *Rome*, and ſo doth *Servius* [r]. The old Records of the *Latines* were burnt [s] by the *Gauls*, an hundred and twenty years after the Regifuge, and ſixty four years before the death of *Alexander* the great: and *Quintus Fabius Pictor*, [t] the oldeſt Hiſtorian of the *Latines*, lived an hundred years later than that King, and took almoſt all things from *Diocles Peparethius*, a *Greek*. The Chronologers of *Gallia*, *Spain*, *Germany*, *Scythia*, *Swedeland*, *Britain* and *Ireland* are of a date ſtill later; for *Scythia* beyond the *Danube* had no letters, 'till *Ulphilas* their Biſhop formed them; which was about ſix hundred years after the death of *Alexander* the great: and *Germany* had none 'till

[q] Plutarch. in Romulo & Numa.

[r] In Æneid. 7. v. 678.

[s] Diodor. l. 1.

[t] Plutarch. in Romulo.

it received them, from the weſtern Empire of the *Latines*, above ſeven hundred years after the death of that King. The *Huns*, had none in the days of *Procopius*, who flouriſhed 850 years after the death of that King: and *Sweden* and *Norway* received them ſtill later. And things ſaid to be done above one or two hundred years before the uſe of letters, are of little credit.

[y] Lib. 1. in Proem.

Diodorus, [y] in the beginning of his Hiſtory tells us, that he did not define by any certain ſpace the times preceding the *Trojan* War, becauſe he had no certain foundation to rely upon: but from the *Trojan* war, according to the reckoning of *Apollodorus*, whom he followed, there were eighty years to the Return of the *Heraclides* into *Peloponneſus*; and that from that Period to the firſt Olympiad, there were three hundred and twenty eight years, computing the times from the Kings of the *Lacedemonians*. *Apollodorus* followed *Eratoſthenes*, and both of them followed *Thucydides*, in reckoning eighty years from the *Trojan* war to the Return of the *Heraclides*: but in reckoning 328 years from that Return to the firſt Olympiad, *Diodorus* tells us, that the times were computed from the Kings of the *Lacedemonians*; and *Plutarch* [z] tells us, that *Apollodorus*, *Eratoſthenes* and others followed that computation: and ſince this reckoning is ſtill received by Chronologers, and was gathered

[z] Plutarch. in Lycurgo ſub initio.

gathered by computing the times from the Kings of the *Lacedæmonians*, that is from their number, let us re-examin that Computation:

The *Egyptians* reckoned the Reigns of Kings equipollent to Generations of men, and three Generations to an hundred years, as above; and so did the *Greeks* and *Latines*: and accordingly they have made their Kings Reign one with another thirty and three years a-piece, and above. For they make the seven Kings of *Rome* who preceded the Conſuls to have Reigned 244 years, which is 35 years a-piece: and the firſt twelve Kings of *Sicyon*, *Ægialeus*, *Europs*, &c. to have Reigned 529 years, which is 44 years a-piece: and the firſt eight Kings of *Argos*, *Inachus*, *Phoroneus*, &c. to have Reigned 371 years, which is above 46 years a-piece: and between the Return of the *Heraclides* into *Peloponneſus*, and the end of the firſt *Meſſenian* war, the ten Kings of *Sparta* in one Race; *Euryſthenes*, *Agis*, *Echeſtratus*, *Labotas*, *Doryagus*, *Ageſilaus*, *Archelaus*, *Teleclus*, *Alcamenes*, and *Polydorus*: the nine in the other Race; *Procles*, *Sous*, *Eurypon*, *Prytanis*, *Eunomus*, *Polydectes*, *Charilaus*, *Nicander*, *Theopompus*: the ten Kings of *Meſſene*; *Creſphontes*, *Epytus*, *Glaucus*, *Iſthmius*, *Dotadas*, *Sibotas*, *Phintas*, *Antiochus*, *Euphaes*, *Ariſtodemus*: and the nine of *Arcadia*; *Oypſelus*,

Olaas, *Buchalion*, *Phialus*, *Simus*, *Pompus*, *Ægineta*, *Polymneſtor*, *Æchmis*, according to Chronologers, took up 379 years: which is 38 years a-piece to the ten Kings, and 42 years a-piece to the nine. And the five Kings of the Race of *Euryſthenes*, between the end of the firſt *Meſſenian* war, and the beginning of the Reign of *Darius Hyſtaſpis*; *Eurycrates*, *Anaxander*, *Eurycrates* II, *Leon*, *Anaxandrides*, Reigned 202 years, which is above 40 years a-piece.

Thus the *Greek* Chronologers, who follow *Timæus* and *Eratoſthenes*, have made the Kings of their ſeveral Cities, who lived before the times of the *Perſian* Empire, to Reign about 35 or 40 years a-piece, one with another; which is a length ſo much beyond the courſe of nature, as is not to be credited. For by the ordinary courſe of nature Kings Reign, one with another, about eighteen or twenty years a-piece: and if in ſome inſtances they Reign, one with another, five or ſix years longer, in others they Reign as much ſhorter: eighteen or twenty years is a medium. So the eighteen Kings of *Judah* who ſucceeded *Solomon*, Reigned 390 years, which is one with another 22 years a-piece. The fifteen Kings of *Iſrael* after *Solomon*, Reigned 259 years, which is 17¼ years a-piece. The eighteen Kings of *Babylon*, *Nabonaſſar* &c. Reign-

ed 209 years, which is 11⅓ years a-piece. The ten Kings of *Persia*; *Cyrus*, *Cambyses*, &c. Reigned 208 years, which is almost 21 years a-piece. The sixteen Successors of *Alexander* the great, and of his brother and son in *Syria*; *Seleucus*, *Antiochus Soter*, &c. Reigned 244 years, after the breaking of that Monarchy into various Kingdoms, which is 15⅓ years a-piece. The eleven Kings of *Egypt*; *Ptolomæus Lagi*, &c. Reigned 277 years, counted from the same Period, which is 25 years a-piece. The eight in *Macedonia*; *Cassander*, &c. Reigned 138 years, which is 17¼ years a-piece. The thirty Kings of *England*; *William* the Conqueror, *William Rufus*, &c. Reigned 648 years, which is 21⅓ years a-piece. The first twenty four Kings of *France*; *Pharamundus*, &c. Reigned 458 years, which is 19 years a-piece: the next twenty four Kings of *France*; *Ludovicus Balbus*, &c. 451 years, which is 18¾ years a-piece: the next fifteen, *Philip Valesius*, &c. 315 years, which is 21 years a-piece: and all the sixty three Kings of *France*, 1224 years, which is 19⅓ years a-piece. Generations from father to son, may be reckoned one with another at about 33 or 34 years a-piece, or about three Generations to an hundred years: but if the reckoning proceed by the eldest sons, they are shorter, so that three of them may be reckoned

reckoned at about 75 or 80 years: and the Reigns of Kings are ſtill ſhorter, becauſe Kings are ſucceeded not only by their eldeſt ſons, but ſometimes by their brothers, and ſometimes they are ſlain or depoſed; and ſucceeded by others of an equal or greater age, eſpecially in elective or turbulent Kingdoms. In the later Ages, ſince Chronology hath been exact, there is ſcarce an inſtance to be found of ten Kings Reigning any where in continual Succeſſion above 260 years: but *Timæus* and his followers, and I think alſo ſome of his Predeceſſors, after the example of the *Egyptians*, have taken the Reigns of Kings for Generations, and reckoned three Generations to an hundred, and ſometimes to an hundred and twenty years; and founded the Technical Chronology of the *Greeks* upon this way of reckoning. Let the reckoning be reduced to the courſe of nature, by putting the Reigns of Kings one with another, at about eighteen or twenty years a-piece: and the ten Kings of *Sparta* by one Race, the nine by another Race, the ten Kings of *Meſſene*, and the nine of *Arcadia*, above mentioned, between the Return of the *Heraclides* into *Peloponneſus*, and the end of the firſt *Meſſenian* war, will ſcarce take up above 180 or 190 years: whereas according to Chronologers they took up 379 years.

For confirming this reckoning, I may add another argument. *Euryleon* the ſon of *Ægeus*, [y] commanded the main body of the *Meſſenians* in the fifth year of the firſt *Meſſenian* war, and was in the fifth Generation from *Oiolicus* the ſon of *Theras*, the brother-in-law of *Ariſtodemus*, and tutor to his ſons *Euryſthenes* and *Procles*, as *Pauſanias* [z] relates: and by conſequence, from the return of the *Heraclides*, which was in the days of *Theras*, to the battle which was in the fifth year of this war, there were ſix Generations, which, as I conceive, being for the moſt part by the eldeſt ſons, will ſcarce exceed thirty years to a Generation; and ſo may amount unto 170 or 180 years. That war laſted 19 or 20 years: add the laſt 15 years, and there will be about 190 years to the end of that war: whereas the followers of *Timæus* make it about 379 years, which is above ſixty years to a Generation.

[y] Pauſan l. 4. c. 13. p. 28. & c. 7. p. 296. & l. 3. c. 15. p. 245.

[z] Pauſan. l. 4. c. 7. p. 296.

By theſe arguments, Chronologers have lengthned the time, between the return of the *Heraclides* into *Peloponneſus* and the firſt *Meſſenian* war, adding to it about 190 years: and they have alſo lengthned the time, between that war and the riſe of the *Perſian* Empire. For in the Race of the *Spartan* Kings, deſcended from *Euryſthenes*; after *Polydorus*, reigned [a] theſe Kings, *Eury-*

[a] Herod. l. 7.

Eurycrates, *Anaxander*, *Eurycratides*, *Leon*, *Anaxandrides*, *Cleomenes*, *Leonidas*, &c. And in the other Race deſcended from *Procles*; after *Theopompus*, reigned [b] theſe, *Anaxandrides*, *Archidemus*, *Anaxileus*, *Leutychides*, *Hippocratides*, *Ariſton*, *Demaratus*, *Leutychides* II. &c. according to *Herodotus*. Theſe Kings reigned 'till the ſixth year of *Xerxes*, in which *Leonidas* was ſlain by the *Perſians* at *Thermopylæ*; and *Leutychides* II. ſoon after, flying from *Sparta* to *Tegea*, died there. The ſeven Reigns of the Kings of *Sparta*, which follow *Polydorus*, being added to the ten Reigns above mentioned, which began with that of *Euryſthenes*; make up ſeventeen Reigns of Kings, between the return of the *Heraclides* into *Peloponneſus* and the ſixth year of *Xerxes*: and the eight Reigns following *Theopompus*, being added to the nine Reigns above mentioned, which began with that of *Procles*, make up alſo ſeventeen Reigns: and theſe ſeventeen Reigns, at twenty years a-piece one with another, amount unto three hundred and forty years. Count theſe 340 years upwards from the ſixth year of *Xerxes*, and one or two years more for the war of the *Heraclides*, and Reign of *Ariſtodemus*, the father of *Euryſthenes* and *Procles*; and they will place the Return of the *Heraclides* into *Peloponneſus*, 159 years after the death

[b] Herod. l. 8.

death of *Solomon*, and 46 years before the first Olympiad, in which *Corœbus* was victor. But the followers of *Timæus* have placed this Return two hundred and eighty years earlier. Now this being the computation upon which the *Greeks*, as you have heard from *Diodorus* and *Plutarch*, have founded the Chronology of their Kingdoms, which were ancienter than the *Persian* Empire; that Chronology is to be rectified, by shortening the times which preceded the death of *Cyrus*, in the proportion of almost two to one; for the times which follow the death of *Cyrus* are not much amiss.

The Artificial Chronologers, have made *Lycurgus*, the legislator, as old as *Iphitus*, the restorer of the Olympiads; and *Iphitus*, an hundred and twelve years, older than the first Olympiad: and, to help out the Hypothesis, they have feigned twenty eight Olympiads older than the first Olympiad, wherein *Corœbus* was victor. But these things were feigned, after the days of *Thucydides* and *Plato*: for *Socrates* died three years after the end of the *Peloponnesian* war, and *Plato* [c] introduceth him saying, that *the institutions of* Lycurgus *were but of three hundred years standing, or not much more.* And [d] *Thucydides*, in the reading followed by *Stephanus*, saith, that *the* Lacedemonians, *had from ancient times used good*

[c] Plato in Minoe.

[d] Thucyd. l. 1. p. 13.

laws, and been free from tyranny; and that from the time that they had uſed one and the ſame adminiſtration of their commonwealth, to the end of the Peloponneſian *war, there were three hundred years and a few more.* Count three hundred years back from the end of the *Peloponneſian* war, and they will place the Legiſlature of *Lycurgus* upon the 19th Olympiad. And, according to *Socrates*, it might be upon the 22d or 23d. *Athenæus* [e] tells us out of ancient authors (*Hellanicus*, *Soſimus* and *Hieronymus*) that *Lycurgus* the Legiſlator, was contemporary to *Terpander* the Muſician; and that *Terpander* was the firſt man who got the victory in the *Carnea*, in a ſolemnity of muſic inſtituted in thoſe feſtivals in the 26th Olympiad. He overcame four times in thoſe *Pythic* games, and therefore lived at leaſt 'till the 29th Olympiad: and beginning to flouriſh in the days of *Lycurgus*, it is not likely that *Lycurgus* began to flouriſh, much before the 18th Olympiad. The name of *Lycurgus* being on the Olympic Diſc, *Ariſtotle* concluded thence, that *Lycurgus* was the companion of *Iphitus*, in reſtoring the Olympic games: and this argument might be the ground of the opinion of Chronologers, that *Lycurgus* and *Iphitus* were contemporary. But *Iphitus* did not reſtore all the Olympic games. He [f] reſtored indeed the Racing

[e] Athen. l. 14. p. 605

[f] Pauſan. l. 5. c. 8.

in the first Olympiad, *Corœbus* being victor. In the 14th Olympiad, the double *ſtadium* was added, *Hyperenus* being victor. And in the 18th Olympiad the *Quinquertium* and Wreſtling were added, *Lampus* and *Eurybatus*, two *Spartans*, being victors: And the Diſc was one of the games of the *Quinquertium*. [g] *Pauſanias* tells us that there were three Diſcs kept in the Olympic treaſury at *Altis*: theſe therefore having the name of *Lycurgus* upon them, ſhew that they were given by him, at the inſtitution of the *Quinquertium*, in the 18th Olympiad. Now *Polydectes* King of *Sparta*, being ſlain before the birth of his ſon *Charillus* or *Charilaus*, left the Kingdom to *Lycurgus* his brother; and *Lycurgus*, upon the birth of *Charillus*, became tutor to the child; and after about eight months travelled into *Crete* and *Aſia*, till the child grew up, and brought back with him the poems of *Homer*; and ſoon after publiſhed his laws, ſuppoſe upon the 22d or 23d Olympiad; for he was then growing old: and *Terpander* was a Lyric Poet, and began to flouriſh about this time; for [h] he imitated *Orpheus* and *Homer*, and ſung *Homer*'s verſes and his own, and wrote the laws of *Lycurgus* in verſe, and was victor in the *Pythic* games in the 26th Olympiad, as above. He was the firſt who diſtinguiſhed the modes

[g] Pauſan. l. 6. c. 19.

[h] Plutarch. de Muſica. Clemens Strom. l. 1. p. 308.

of Lyric muſic by ſeveral names. *Ardalus* and *Clonas* ſoon after did the like for wind muſic: and from henceforward, by the encouragement of the *Pythic* games, now inſtituted, ſeveral eminent Muſicians and Poets flouriſhed in *Greece*: as *Archilochus*, *Eumelus Corinthius*, *Polymneſtus*, *Thaletas*, *Xenodemus*, *Xenocritus*, *Sacadas*, *Tyrtæus*, *Teſilla*, *Rhianus*, *Alcman*, *Arion*, *Steſichorus*, *Mimnermus*, *Alcæus*, *Sappho*, *Theognis*, *Anacreon*, *Ibycus*, *Simonides*, *Æſchylus*, *Pindar*, by whom the Muſic and Poetry of the *Greeks* were brought to perfection.

Lycurgus, publiſhed his laws in the Reign of *Ageſilaus*, the ſon and ſucceſſor of *Doryagus*, in the Race of the Kings of *Sparta* deſcended from *Euryſthenes*. From the Return of the *Heraclides* into *Peloponneſus*, to the end of the Reign of *Ageſilaus*, there were ſix Reigns: and from the ſame Return to the end of the Reign of *Polydectes*, in the Race of the *Spartan* Kings deſcended from *Procles*, there were alſo ſix Reigns: and theſe Reigns, at twenty years a-piece one with another, amount unto 120 years; beſides the ſhort Reign of *Ariſtodemus*, the father of *Euryſthenes* and *Procles*, which might amount to a year or two: for *Ariſtodemus* came to the crown, as [i] *Herodotus* and the *Lacedæmonians* themſelves affirmed. The times of the deaths of *Ageſi-*

[i] Herod. l. 6. c. 52.

Ageſilaus and *Polydectes* are not certainly known: but it may be preſumed that *Lycurgus* did not meddle with the Olympic games before he came to the Kingdom; and therefore *Polydectes* died in the beginning of the 18th Olympiad, or but a very little before. If it may be ſuppoſed that the 20th Olympiad was in, or very near to the middle time between the deaths of the two Kings. *Polydectes* and *Ageſilaus*, and from thence be counted upwards the aforeſaid 120 years, and one year more for the Reign of *Ariſtodemus*; the reckoning will place the Return of the *Heraclides*, about 45 years before the beginning of the Olympiads.

Iphitus, who reſtored the Olympic games, [k] was deſcended from *Oxylus*, the ſon of *Hæmon*, the ſon of *Thoas*, the ſon of *Andræmon*: *Hercules* and *Andræmon* married two ſiſters: *Thoas* warred at *Troy*: *Oxylus* returned into *Peloponneſus* with the *Heraclides*. In this return he commanded the body of the *Ætolians*, and recovered *Elea*; [l] from whence his anceſtor *Ætolus*, the ſon of *Endymion*, the ſon of *Aethlius*, had been driven by *Salmoneus* the grandſon of *Hellen*. By the friendſhip of the *Heraclides*, *Oxylus* had the care of the Olympic Temple committed to him: and the *Heraclides*, for his ſervice done them, granted further upon oath that the country of

[k] Pauſan. l. 5. c. 4.

[l] Pauſan. l. 5. c. 1, 3, 8. Strabo, l. 8. p. 357.

the *Eleans* ſhould be free from invaſions, and be defended by them from all armed force: And when the *Eleans* were thus conſecrated, *Oxylus* reſtored the Olympic games: and after they had been again intermitted, *Iphitus* their King [m] reſtored them, and made them quadrennial. *Iphitus* is by ſome reckoned the ſon of *Hæmon*, by others the ſon of *Praxonidas*, the ſon of *Hæmon*: but *Hæmon* being the father of *Oxylus*, I would reckon *Iphitus* the ſon of *Praxonidas*, the ſon of *Oxylus*, the ſon of *Hæmon*. And by this reckoning the Return of the *Heraclides* into *Peloponneſus* will be two Generations by the eldeſt ſons, or about 52 years, before the Olympiads.

[m] Pauſan. l. 5. c. 4.

Pauſanias [n] repreſents that *Melas* the ſon of *Antiſſus*, of the poſterity of *Gonuſſa* the daughter of *Sicyon*, was not above ſix Generations older than *Cypſelus* King of *Corinth*; and that he was contemporary to *Aletes*, who returned with the *Heraclides* into *Peloponneſus*. The Reign of *Cypſelus* began *An.* 2, Olymp. 31, according to Chronologers; and ſix Generations, at about 30 years to a Generation, amount unto 180 years. Count thoſe years backwards from *An.* 2, Olymp. 31, and they will place the Return of the *Heraclides* into *Peloponneſus* 58 years before the firſt Olympiad. But it might not be

[n] Pauſan. l. 5. c. 18.

ſo

ſo early, if the Reign of *Cypſelus* began three or four Olympiads later; for he reigned before the *Perſian* Empire began.

Hercules the *Argonaut* was the father of *Hyllus*; the father of *Cleodius*; the father of *Ariſtomachus*; the father of *Temenus*, *Creſphontes*, and *Ariſtodemus*, who led the *Heraclides* into *Peloponneſus*: and *Euryſtheus*, who was of the ſame age with *Hercules*, was ſlain in the firſt attempt of the *Heraclides* to return: *Hyllus* was ſlain in the ſecond attempt, *Cleodius* in the third attempt, *Ariſtomachus* in the fourth attempt, and *Ariſtodemus* died as ſoon as they were returned, and left the Kingdom of *Sparta* to his ſons *Euryſthenes* and *Procles*. Whence their Return was four Generations later than the *Argonautic* expedition: And theſe Generations were ſhort ones, being by the chief of the family, and ſuit with the reckoning of *Thucydides* and the Ancients, that the taking of *Troy* was about 75 or eighty years before the return of the *Heraclides* into *Peloponneſus*; and the *Argonautic* expedition one Generation earlier than the taking of *Troy*. Count therefore eighty years backward from the Return of the *Heraclides* into *Peloponneſus* to the *Trojan* war; and the taking of *Troy* will be about 76 years after the death of *Solomon*; And the *Argonautic* expedition, which was one Generation earlier,

earlier, will be about 43 years after it. From the taking of *Troy* to the Return of the *Heraclides*, could ſcarce be more than eighty years, becauſe *Oreſtes* the ſon of *Agamemnon* was a youth at the taking of *Troy*, and his ſons *Penthilus* and *Tiſamenus* lived till the Return of the *Heraclides*.

Æſculapius and *Hercules* were *Argonauts*, and *Hippocrates* was the eighteenth inclusively by the father's ſide from *Æſculapius*, and the nineteenth from *Hercules* by the mother's ſide: and becauſe theſe Generations, being taken notice of by writers, were moſt probably by the principal of the family, and ſo for the moſt part by the eldeſt ſons; we may reckon about 28 or at the moſt about 30 years to a Generation. And thus the ſeventeen intervals by the father's ſide, and eighteen by the mother's, will at a middle reckoning amount unto about 507 years: which counted backwards from the beginning of the *Peloponneſian* war, at which time *Hippocrates* began to flouriſh, will reach up to the 43d year after the death of *Solomon*, and there place the *Argonautic* expedition.

When the *Romans* conquered the *Carthaginians*, the Archives of *Carthage* came into their hands: And thence *Appion*, in his hiſtory of the *Punic* wars, tells in round numbers that *Carthage*

thage ſtood ſeven hundred years: and * *Solinus* adds the odd number of years in theſe words: *Adrymeto atque Carthagini author eſt a Tyro populus. Urbem iſtam, ut Cato in Oratione Senatoria autumat, cum rex Hiarbas rerum in Libya potiretur, Eliſſa mulier extruxit, domo Phœnix, & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam; mox ſermone verſo Carthago dicta eſt, quæ poſt annos ſeptingentos triginta ſeptem exciditur quam fuerat extructa.* *Eliſſa* was *Dido*, and *Carthage* was deſtroyed in the Conſulſhip of *Lentulus* and *Mummius*, in the year of the *Julian Period* 4568; from whence count backwards 737 years, and the *Encænia* or Dedication of the City, will fall upon the 16th year of *Pygmalion*, the brother of *Dido*, and King of *Tyre*. She fled in the ſeventh year of *Pygmalion*, but the *Æra* of the City began with its *Encænia*. Now *Virgil*, and his Scholiaſt *Servius*, who might have ſome things from the archives of *Tyre* and *Cyprus*, as well as from thoſe of *Carthage*, relate that *Teucer* came from the war of *Troy* to *Cyprus*, in the days of *Dido*, a little before the Reign of her brother *Pygmalion*; and, in conjunction with her father, ſeized *Cyprus*, and ejected *Cinyras*: and the Marbles ſay that *Teucer* came to *Cyprus* ſeven years after the deſtruction of *Troy*, and built *Salamis*; and *Apollodorus*, that *Cinyras* married *Metharme* the daugh-

* Solin. c. 30.

ter of *Pygmalion*, and built *Paphos*. Therefore, if the *Romans*, in the days of *Auguſtus*, followed not altogether the artificial Chronology of *Eratoſthenes*, but had theſe things from the records of *Carthage*, *Cyprus*, or *Tyre*; the arrival of *Teucer* at *Cyprus* will be in the Reign of the predeceſſor of *Pygmalion*: and by conſequence the deſtruction of *Troy*, about 76 years later than the death of *Solomon*.

[p] Dionyſ. l. 1. p. 15.

Dionyſius Halicarnaſſenſis [p] tells us, that in the time of the *Trojan* war, *Latinus* was King of the *Aborigines* in *Italy*, and that in the ſixteenth Age after that war, *Romulus* built *Rome*. By Ages he means Reigns of Kings: for after *Latinus* he names ſixteen Kings of the *Latines*, the laſt of which was *Numitor*, in whoſe days *Romulus* built *Rome*: for *Romulus* was contemporary to *Numitor*, and after him *Dionyſius* and others reckon ſix Kings more over *Rome*, to the beginning of the Conſuls. Now theſe twenty and two Reigns, at about 18 years to a Reign one with another, for many of theſe Kings were ſlain, took up 396 years; which counted back from the conſulſhip of *Junius Brutus* and *Valerius Publicola*, the two firſt Conſuls, place the *Trojan* war about 78 years after the death of *Solomon*.

The expedition of *Seſoſtris* was one Generation earlier than the *Argonautic* expedition: for

in his return back into *Egypt* he left *Æetes* in *Colchis*, and *Æetes* reigned there 'till the *Argonautic* expedition; and *Prometheus* was left by *Sesostris* with a body of men at *Mount Caucasus*, to guard that pass, and after thirty years was released by *Hercules* the *Argonaut*: and *Phlyas* and *Eumedon*, the sons of the great *Bacchus*, so the Poets call *Sesostris*, and of *Ariadne* the daughter of *Minos*, were *Argonauts*. At the return of *Sesostris* into *Egypt*, his brother *Danaus* fled from him into *Greece* with his fifty daughters, in a long ship; after the pattern of which the ship *Argo* was built: and *Argus*, the son of *Danaus*, was the master-builder thereof. *Nauplius* the *Argonaut* was born in *Greece*, of *Amymone*, one of the daughters of *Danaus*, and of *Neptune*, the brother and admiral of *Sesostris*: And two others of the daughters of *Danaus* married *Archander* and *Archilites*, the sons of *Achæus*, the son of *Creusa*, the daughter of *Erechtheus* King of *Athens*: and therefore the daughters of *Danaus* were three Generations younger than *Erechtheus*; and by consequence contemporary to *Theseus* the son of *Ægeus*, the adopted son of *Pandion*, the son of *Erechtheus*. *Theseus*, in the time of the *Argonautic* expedition, was of about 50 years of age, and so was born about the 33d year of [illegible]: for he stole *Helena* [illegible] just before that expedition, being then 50 years old,

[illegible]

[illegible]

[illegible]

old, and ſhe but ſeven, or as ſome ſay ten. *Pirithous* the ſon of *Ixion* helped *Theſeus* to ſteal *Helena*, and then [r] *Theſeus* went with *Pirithous* to ſteal *Perſephone*, the daughter of *Aidoneus*, or *Orcus*, King of the *Moloſſians*, and was taken in the action: and whilſt he lay in priſon, *Caſtor* and *Pollux* returning from the *Argonautic* expedition, releaſed their ſiſter *Helena*, and captivated *Æthra* the mother of *Theſeus*. Now the daughters of *Danaus* being contemporary to *Theſeus*, and ſome of their ſons being *Argonauts*, *Danaus* with his daughters fled from his brother *Seſoſtris* into *Greece* about one Generation before the *Argonautic* expedition; and therefore *Seſoſtris* returned into *Egypt* in the Reign of *Rehoboam*. He came out of *Egypt* in the fifth year of *Rehoboam*, [s] and ſpent nine years in that expedition, againſt the Eaſtern Nations and *Greece*; and therefore returned back into *Egypt*, in the fourteenth year of *Rehoboam*. *Seſac* and *Seſoſtris* were therefore Kings of all *Egypt*, at one and the ſame time: and they agree not only in the time, but alſo in their actions and conqueſts. God gave *Seſac* ממלכות הארצות *the Kingdoms of the lands*, 2 Chron. xii. Where *Herodotus* deſcribes the expedition of *Seſoſtris*, *Joſephus* [t] tells us that he deſcribed the expedition of *Seſac*, and attributed his actions to *Seſoſtris*, erring only in the name of the King. Corruptions of names are frequent

[r] Plutarch. in Theſeo.

Diodor. l. 1. p. 35.

[t] Joſeph. Antiq. l. 4. c. 8.

in hiſtory: *Seſoſtris* was otherwiſe called *Seſochris*, *Seſochis*, *Seſooſis*, *Sethoſis*, *Seſonchis*, *Seſonchoſis*. Take away the *Greek* termination, and the names become *Seſoſt*, *Seſoch*, *Seſoos*, *Sethos*, *Seſonch*: which names differ very little from *Seſach*. *Seſonchis* and *Seſach* differ no more than *Memphis* and *Moph*, two names of the ſame city. *Joſephus* [a] tells us alſo, from *Manetho*, that *Sethoſis* was the brother of *Armais*, and that theſe brothers were otherwiſe called *Ægyptus* and *Danaus*; and that upon the return of *Sethoſis* or *Ægyptus*, from his great conqueſts into *Egypt*, *Armais* or *Danaus* fled from him into *Greece*.

[a] Contra Apion. l. 1.

Egypt was at firſt divided into many ſmall Kingdoms, like other nations; and grew into one monarchy by degrees: and the father of *Solomon*'s Queen, was the firſt King of *Egypt*, who came into *Phœnicia* with an Army: but he only took *Gezir*, and gave it to his daughter. *Seſac*, the next King, came out of *Egypt* with an army of *Libyans*, *Troglodites* and *Ethiopians*, 2 Chron. xii. 3. and therefore was then King of all thoſe countries; and we do not read in Scripture, that any former King of *Egypt*, who Reigned over all thoſe nations, came out of *Egypt* with a great army to conquer other countries. The ſacred hiſtory of the *Iſraelites*, from the days of *Abraham* to the days of *Solomon*, admits

mits of no ſuch conqueror. *Seſoſtris* reigned over all the ſame nations of the *Libyans*, *Troglodites* and *Ethiopians*, and came out of *Egypt* with a great army to conquer other Kingdoms. The Shepherds reigned long in the lower part of *Egypt*, and were expelled thence, juſt before the building of *Jeruſalem* and the Temple; according to *Manetho*; and whilſt they Reigned in the lower part of *Egypt*, the upper part thereof was under other Kings: and while *Egypt* was divided into ſeveral Kingdoms, there was no room for any ſuch King of all *Egypt* as *Seſoſtris*; and no hiſtorian makes him later than *Seſac*: and therefore he was one and the ſame King of *Egypt* with *Seſac*. This is no new opinion: *Joſephus* diſcovered it when he affirmed that *Herodotus* erred, in aſcribing the actions of *Seſac* to *Seſoſtris*, and that the error was only in the name of the King: for this is as much as to ſay, that the true name of him who did thoſe things deſcribed by *Herodotus*, was *Seſac*; and that *Herodotus* erred only in calling him *Seſoſtris*; or that he was called *Seſoſtris* by a corruption of his name. Our great Chronologer, *Sir John Marſham*, was alſo of opinion that *Seſoſtris* was *Seſac*: and if this be granted, it is then moſt certain, that *Seſoſtris* came out of *Egypt* in the fifth year of *Reboboam* to invade the nations, and returned back into

Egypt

Egypt in the 14th year of that King; and that *Danaus* then flying from his brother, came into *Greece* within a year or two after: and the *Argonautic* expedition being one Generation later than that invaſion, and than the coming of *Danaus* into *Greece*, was certainly about 40 or 45 years later than the death of *Solomon*. *Prometheus* ſtay'd on *Mount Caucaſus* [x] thirty years, and then was releaſed by *Hercules*: and therefore the *Argonautic* expedition was thirty years after *Prometheus* had been left on *Mount Caucaſus* by *Seſoſtris*, that is, about 44 years after the death of *Solomon*.

[x] Hygin. Fab. 144.

All nations, before the juſt length of the Solar year was known, reckoned months by the courſe of the moon; and years by the [y] returns of winter and ſummer, ſpring and autumn: and in making Calendars for their Feſtivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the neareſt round numbers: whence came the diviſion of the Ecliptic into 360 degrees. So in the time of *Noah*'s flood, when the Moon could not be ſeen, *Noah* reckoned thirty days to a month: but if the Moon appeared a day or two before the end of the month, [z] they began the next month with the firſt day of her appearing: and this was done generally, 'till the *Egyptians* of *Thebais* found the length of the

[y] Gen. i. 14. & viii. 22. Cenſorinus c. 19. & 20. Cicero in Verrem. Geminus c. 6.

[z] Cicero in Verrem.

the Solar year. So [a] *Diodorus* tells us that *the* Egyptians *of* Thebais *uſe no intercalary months, nor ſubduct any days* [from the month] *as is done by moſt of the* Greeks. And [b] *Cicero, eſt conſuetudo Siculorum cæterorumque Græcorum, quod ſuos dies menſeſque congruere volunt cum Solis Lunæque ratione, ut nonnumquam ſiquid diſcrepet, eximant unum aliquem diem aut ſummum biduum ex menſe* [civili dierum triginta] *quos illi Ξαιρεσίμους dies nominant.* And *Proclus*, upon *Heſiod's* τριακὰς, mentions the ſame thing. And [c] *Geminus*: Περόθεσις γὰρ ἐῶ τοῖς ἀρχαίοις, τὰς μὲν μιᾶς ἄγειν κ᾽ σελήνην, τὰς δ᾽ ἐνιαυτὰς καθ᾽ ἥλιον. Τὸ γὰρ ὑπὸ τῶν νόμων, κὴ τῶν χρησμῶν παραγγελλόμενον, τὸ θύειν κ᾽ γ᾽, ἤγαν τὰ πάτρια, μιᾶς, ἡμέρας, ἐνιαυτὰς· τοῦτο διέλαθον ἅπαντες οἱ Ἕλληνες τῷ τὰς μὲν ἐνιαυτὰς συμφώνως ἄγειν τῷ ἡλίῳ· τὰς δ᾽ ἡμέρας κὴ τὰς μῆνας τῇ σελήνῃ. ἔστι δὲ τὸ μὲν καθ᾽ ἥλιον ἄγειν τὰς ἐνιαυτὰς, τὸ περὶ τὰς αὐτὰς ὥρας τοῦ ἐνιαυτοῦ τὰς αὐτὰς θυσίας τοῖς θεοῖς ἐπιτελεῖσθαι, κὴ τὴν μὲν ἐαρινὴν θυσίαν διὰ παντὸς κ᾽ τὸ ἔαρ συντελεῖσθαι· τὴν δὲ θερινὴν, κ᾽ τὸ θέρος· ὁμοίως δὲ κὴ κ᾽ τὰς λοιπὰς καιρὰς τοῦ ἔτους τὰς αὐτὰς θυσίας πίπτειν. Τοῦτο γὰρ ὑπέλαβον πρόσωθεν, κὴ κεχαρισμένον εἶναι τοῖς θεοῖς. Τοῦτο δ᾽ ἄλλως ὐκ

[a] Diodor. l. 1.

[b] Cicero in Verrem.

[c] Gem. c. 6.

ἂν δυύαιτο γενέσθαι, εἰ μὴ αἱ τρπαὶ, καὶ αἱ ἰσημερίαι περὶ τὰς αὐτὰς τόπυς γίγνοιντο. Τὸ γὰρ κατὰ σελήνην ἄγειν τὰς ἡμέρας, τοιῦτόν ἐστι· τὸ ἀκολούθως τοῖς τῆς σελήνης φωτισμοῖς τὰς προσηγορείας τῶν ἡμερῶν γίνεσθαι. ἀπὸ γὰρ τῶν τῆς σελήνης φωτισμῶν αἱ προσηγορείαι τῶν ἡμερῶν κατωνομάσθησαν. Ἐν μὲν γὰρ νέᾳ ἡμέρᾳ ἡ σελήνη φαίνεται, καὶ σωσαλοιφὴν νουμηνία προσηγορεύθη· ἐν ᾗ δὲ ἡμέρᾳ τὴν δευτέραν φάσιν ποιεῖται, δευτέραν προσηγόρευσαν· τὴν δὲ κατὰ μέσον τοῦ μηνὸς γινομένην φάσιν τῆς σελήνης, ἀπὸ αὐτοῦ τοῦ συμβαίνοντος διχομηνίαν ἐκάλεσαν. καθόλου δὲ πάσας τὰς ἡμέρας ἀπὸ τῶν τῆς σελήνης φωτισμῶν προσωνόμασαν. ὅθεν καὶ τὴν τριακοστὴν τοῦ μηνὸς ἡμέραν ἑκάστην οὖσαν ἀπὸ αὐτοῦ τοῦ συμβαίνοντος τριακάδα ἐκάλεσαν. *Propositum enim fuit veteribus, menses quidem agere secundum Lunam, annos vero secundum Solem. Quod enim a legibus & Oraculis præcipiebatur, ut sacrificarent secundum tria, videlicet patria, menses, dies, annos; hoc ita distincte faciebant universi Graci, ut annos agerent congruenter cum Sole, dies vero & menses cum Luna. Porro secundum Solem annos agere, est circa easdem tempestates anni eadem sacrificia Diis persici, & vernum sacrificium semper in vere consummari, æstivum autem in æstate:*

similiter & in reliquis anni temporibus eadem sacrificia radere. Hoc enim putabant acceptum & gratum esse Diis. Hoc autem aliter fieri non posset nisi conversiones solstitiales & æquinoctia in iisdem Zodiaci locis fierent. Secundum Lunam vero dies agere est tale ut congruant cum Lunæ illuminationibus appellationes dierum. Nam a Lunæ illuminationibus appellationes dierum sunt denominatæ. In qua enim die Luna apparet nova, ea per Synalœphen, seu compositionem νουμηνία, id est, Noviluniam appellatur. In qua vero die secundam facit apparitionem, eam secundam Lunam vocarunt. Apparitionem Lunæ quæ circa medium mensis fit, ab ipso eventu διχομηνίαν, id est mediet atem mensis nominarunt. Ac summatim, omnes dies a Lunæ illuminationibus denominarunt. Unde etiam vicesimam mensis diem, cum ultima sit, ab ipso eventu ἑνδεκάδα vocarunt.

The ancient Calendar year of the *Greeks* consisted therefore of twelve Lunar months, and every month of thirty days: and these years and months they corrected from time to time, by the courses of the Sun and Moon, omitting a day or two in the month, as often as they found the month too long for the course of the Moon; and adding a month to the year, as often as they found the twelve Lunar months too short for the return of the four seasons. *Cleobulus*, [a] one of the seven wise men of *Greece*, alluded

[a] Apud Laertium, in Cleobulo.

alluded to this year of the *Greeks*, in his Parable of one father who had twelve sons, each of which had thirty daughters half white and half black: and *Thales* [e] called the last day of the month τεσσαρακάδα, the thirtieth: and *Solon* counted the ten last days of the month backward from the thirtieth, calling that day ἑνὸς φθίνοντος καὶ νέας, the old and the new, or the last day of the old month and the first day of the new: for he introduced months of 29 and 30 days alternately, making the thirtieth day of every other month to be the first day of the next month.

[e] Apud Laertium, in Thalete. Plutarch. in Solone.

To the twelve Lunar months [f] the ancient *Greeks* added a thirteenth, every other year, which made their *Dieteris*; and because this reckoning made their year too long by a month in eight years, they omitted an intercalary month once in eight years, which made their *Octaeteris*, one half of which was their *Tetraeteris*: And these Periods seem to have been almost as old as the religions of *Greece*, being used in divers of their *Sacra*. The [g] *Octaeteris* was the *Annus magnus* of *Cadmus* and *Minos*, and seems to have been brought into *Greece* and *Crete* by the *Phoenicians*, who came thither with *Cadmus* and *Europa*, and to have continued 'till after the days of *Herodotus*: for in counting the length

[f] Censorinus c. 18. Herod. l. 2. prope initium.

[g] Apollodor. l. 3. p. 169. Strabo l. 16. p. 476. Homer. Odyss. τ. v. 179.

[h] Herod. l. 1. of ſeventy years, [h] he reckons thirty days to a Lunar month, and twelve ſuch months, or 360 days, to the ordinary year, without the intercalary months, and 25 ſuch months to the *Dieteris*: and according to the number of days in the Calendar year of the *Greeks*, *Demetrius Phalereus* had 360 Statues erected to him by the *Athenians*. But the *Greeks*, *Cleoſtratus*, *Harpalus*, and others, to make their months agree better with the courſe of the Moon, in the times of the *Perſian* Empire, varied the manner of intercaling the three months in the *Octaeteris*; and *Meton* found out the Cycle of intercaling ſeven months in nineteen years.

[i] Plutarch. in Numa. The Ancient year of the *Latines* was alſo Luni-ſolar; for *Plutarch* [i] tells us, that the year of *Numa* conſiſted of twelve Lunar months, with intercalary months to make up what the twelve Lunar months wanted of the Solar year. The Ancient year of the *Egyptians* was alſo Luni-ſolar, and continued to be ſo 'till the days of *Hyperion*, or *Oſiris*, a King of *Egypt*, the father of *Helius* and *Selene*, or *Orus* and *Bubaſte*: For the *Iſraelites* brought this year out of *Egypt*; and *Diodorus* [i] Diodor. l. 3. p. 133. tells [i] us that *Ouranus* the father of *Hyperion* uſed [h] Diodor. l. 1. p. 13. this year, and [h] that in the Temple of *Oſiris* the Prieſts appointed thereunto filled 360 Milk Bowls every day: I think he means one Bowl every

every day, in all 360, to count the number of days in the Calendar year, and thereby to find out the difference between this and the true Solar year: for the year of 360 days was the year, to the end of which they added five days.

That the *Iſraelites* uſed the Luni-ſolar year is beyond queſtion. Their months began with their new Moons. Their firſt month was called *Abib*, from the earing of Corn in that month. Their Paſſover was kept upon the fourteenth day of the firſt month, the Moon being then in the full: and if the Corn was not then ripe enough for offering the firſt Fruits, the Feſtival was put off, by adding an intercalary month to the end of the year; and the harveſt was got in before the Pentecoſt, and the other Fruits gathered before the Feaſt of the ſeventh month.

Simplicius in his commentary [1] on the firſt of *Ariſtotle's Phyſical Acroaſis*, tells us, that *ſome begin the year upon the Summer Solſtice, as the People of* Attica; *or upon the Autumnal Equinox, as the People of* Aſia; *or in Winter, as the* Romans; *or about the Vernal Equinox, as the* Arabians *and People of* Damaſcus: *and the month began, according to ſome, upon the Full Moon, or upon the New.* The years of all theſe Nations were therefore Luni-

[1] Apud Theodorum Gazam de mentibus.

Luni-solar, and kept to the four Seasons: and the *Roman* year began at first in Spring, as I seem to gather from the Names of their Months, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*: and the beginning was afterwards removed to Winter. The ancient civil year of the *Assyrians* and *Babylonians* was also Luni-solar: for this year was also used by the *Samaritans*, who came from several parts of the *Assyrian* Empire; and the *Jews* who came from *Babylon* called the months of their Luni-solar year after the Names of the months of the *Babylonian* year: and *Berosus* [m] tells us that the *Babylonians* celebrated the Feast *Sacæa* upon the 16th day of the month *Lous*, which was a Lunar month of the *Macedonians*, and kept to one and the same Season of the year: and the *Arabians*, a Nation who peopled *Babylon*, use Lunar months to this day. *Suidas* [n] tells us, that the *Sarus* of the *Chaldæans* contains 222 Lunar months, which are eighteen years, consisting each of twelve Lunar months, besides six intercalary months: and when [o] *Cyrus* cut the River *Gindus* into 360 Channels, he seems to have alluded unto the number of days in the Calendar year of the *Medes* and *Persians*: and the Emperor *Julian* [p] writes, *For when all other People, that I may say it in one word, accommodate their months*

[m] Apud Athenæum, l. 14.

[n] Suidas in Σάρος.

[o] Herod. l. 1.

[p] Julian. Or: 4.

to the course of the Moon, we alone with the Egyptians *measure the days of the year by the course of the Sun.*

At length the *Egyptians*, for the sake of Navigation, applied themselves to observe the Stars; and by their Heliacal Risings and Settings found the true Solar year to be five days longer than the Calendar year, and therefore added five days to the twelve Calendar months; making the Solar year to consist of twelve months and five days. *Strabo* [q] and [r] *Diodorus* ascribe this invention to the *Egyptians* of *Thebes*. *The Theban Priests*, saith *Strabo*, *are above others said to be Astronomers and Philosophers. They invented the reckoning of days not by the course of the Moon, but by the course of the Sun. To twelve months each of thirty days they add yearly five days.* In memory of this Emendation of the year they dedicated the [s] five additional days to *Osiris*, *Isis*, *Orus* senior, *Typhon*, and *Nephthe* the wife of *Typhon*, feigning that those days were added to the year when those five Princes were born, that is, in the Reign of *Oorsenus*, or *Amenon*, the father of *Sesac*: and in [t] the Sepulchre of *Amenophis*, who Reigned soon after, they placed a Golden Circle of 365 cubits in compass, and divided it into 365 equal parts, to represent all the days in the year, and noted upon

[q] Strabo l. 17. p. 816.
[r] Diodor. l. 1. p. 32.
[s] Plutarch. de Osiride & Iside. Diodor. l. 1. p. 9.
[t] Hecatæus apud Diodor. l. 1. p. 32.

upon each part the Heliacal Risings and Settings of the Stars on that day; which Circle remained there 'till the invasion of *Egypt* by *Cambyses* King of *Persia*. 'Till the Reign of *Ouranus*, the father of *Hyperion*, and grandfather of *Helius* and *Selene*, the *Egyptians* used the old Lunisolar year: but in his Reign, that is, in the Reign of *Ammon*, the father of *Osiris* or *Sesac*, and grandfather of *Orus* and *Bubaste*, the *Thebans* began to apply themselves to Navigation and Astronomy, and by the Heliacal Risings and Settings of the Stars determined the length of the Solar year; and to the old Calendar year added five days, and dedicated them to his five children above mentioned, as their birth days; and in the Reign of *Amenophis*, when by further Observations they had sufficiently determined the time of the Solstices, they might place the beginning of this new year upon the Vernal Equinox. This year being at length propagated into *Chaldaa*, gave occasion to the year of *Nabonassar*; for the years of *Nabonassar* and those of *Egypt* began on one and the same day, called by them *Thoth*, and were equal and in all respects the same; and the first year of *Nabonassar* began on the 26th day of *February* of the old *Roman* year, seven hundred forty and seven years before the Vulgar *Æra* of *Christ*,

and thirty and three days and five hours before the Vernal Equinox, according to the Sun's mean motion; for it is not likely that the Equation of the Sun's motion should be known in the infancy of Astronomy. Now reckoning that the year of 365 days wants five hours and 49 minutes of the Equinoctial year; the beginning of this year will move backwards thirty and three days and five hours in 137 years: and by consequence this year began at first in *Egypt* upon the Vernal Equinox, according to the Sun's mean motion, 137 years before the *Æra* of *Nabonassar* began; that is, in the year of the *Julian* Period 3830, or 96 years after the death of *Solomon*: and if it began upon the next day after the Vernal Equinox, it might begin four years earlier; and about that time ended the Reign of *Amenophis*: for he came not from *Susa* to the *Trojan* war, but died afterwards in *Egypt*. This year was received by the *Persian* Empire from the *Babylonians*; and the *Greeks* also used it in the *Æra Philippæa*, dated from the Death of *Alexander* the great; and *Julius Cæsar* corrected it, by adding a day in every four years, and made it the year of the *Romans*.

Syncellus tells us, that the five days were added to the old year by the last King of the Shepherds: and the difference in time between

the Reign of this King, and that of *Ammon*, is but ſmall; for the Reign of the Shepherds ended but one Generation, or two, before *Ammon* began to add thoſe days. But the Shepherds minded not Arts and Sciences.

The firſt month of the Luni-ſolar year, by reaſon of the Intercalary month, began ſometimes a week or a fortnight before the Equinox or Solſtice, and ſometimes as much after it. And this year gave occaſion to the firſt Aſtronomers, who formed the *Aſteriſms*, to place the Equinoxes and Solſtices in the middles of the Conſtellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*. *Achilles Tatius* [a] tells us, that *ſome antiently placed the Solſtice in the beginning of* Cancer, *others in the eighth degree of* Cancer, *others about the twelfth degree, and others about the fifteenth degree thereof*. This variety of opinions proceeded from the preceſſion of the Equinox, then not known to the *Greeks*. When the Sphere was firſt formed, the Solſtice was in the fifteenth degree or middle of the Conſtellation of *Cancer*: then it came into the twelfth, eighth, fourth, and firſt degree ſucceſſively. *Eudoxus*, who flouriſhed about ſixty years after *Meton*, and an hundred years before *Aratus*, in deſcribing the Sphere of the Ancients, placed the Solſtices and Equinoxes in the middles of the Conſtellations of *Aries*,

[a] Iſagoge Sect. 23, a Petavio edit.

Cancer, *Chelæ*, and *Capricorn*, as is affirmed by [x] *Hipparchus Bithynus*; and appears also by the Description of the Equinoctial and Tropical Circles in *Aratus*, [y] who copied after *Eudoxus*; and by the positions of the *Colures* of the Equinoxes and Solstices, which in the Sphere of *Eudoxus*, described by *Hipparchus*, went through the middles of those Constellations. For *Hipparchus* tells us, that *Eudoxus* drew the *Colure* of the Solstices, through the middle of the *great Bear*, and the middle of *Cancer*, and the neck of *Hydrus*, and the Star between the Poop and Mast of *Argo*, and the Tayl of the *South Fish*, and through the middle of *Capricorn*, and of *Sagitta*, and through the neck and right wing of the *Swan*, and the left hand of *Cepheus*; and that he drew the Equinoctial *Colure*, through the left hand of *Arctophylax*, and along the middle of his Body, and cross the middle of *Chelæ*, and through the right hand and fore-knee of the *Centaur*, and through the flexure of *Eridanus* and head of *Cetus*, and the back of *Aries* a-cross, and through the head and right hand of *Perseus*.

[x] Hipparch. ad Phænom. l. 2. Sect. 3. a Petavio edit.
[y] Hipparch. ad Phænom. l. 1. Sect. 2.

Now *Chiron* delineated σχήματα ὀλύμπου the *Asterisms*, as the ancient Author of *Gigantomachia*, cited by [z] *Clemens Alexandrinus*, informs us: for *Chiron* was a practical Astronomer, as may

[z] Strom. 1. p. 306, 352.

he there underſtood alſo of his daughter *Hippo*: and *Muſæus*, the ſon of *Eumolpus* and maſter of *Orpheus*, and one of the *Argonauts*, [a] made a Sphere, and is reputed the firſt among the *Greeks* who made one: and the Sphere it ſelf ſhews that it was delineated in the time of the *Argonautic* expedition; for that expedition is delineated in the *Aſteriſms*, together with ſeveral other ancienter Hiſtories of the *Greeks*, and without any thing later. There's the golden *RAM*, the enſign of the Veſſel in which *Phryxus* fled to *Colchis*; the *BULL* with brazen hoofs tamed by *Jaſon*; and the *TWINS*, *CASTOR* and *POLLUX*, two of the *Argonauts*, with the *SWAN* of *Leda* their mother. There's the Ship *ARGO*, and *HYDRUS* the watchful Dragon; with *Medea*'s *CUP*, and a *RAVEN* upon its Carcaſs, the Symbol of Death. There's *CHIRON* the maſter of *Jaſon*, with his *ALTAR* and *SACRIFICE*. There's the *Argonaut HERCULES* with his *DART* and *VULTURE* falling down; and the *DRAGON*, *CRAB* and *LYON*, whom he ſlew; and the *HARP* of the *Argonaut Orpheus*. All theſe relate to the *Argonauts*. There's *ORION* the ſon of *Neptune*, or as ſome ſay, the grandſon of *Minos*, with his *DOGS*, and *HARE*, and *RIVER*, and *SCORPION*. There's the ſtory of

[a] Laertius Proem. l. 1.

of *Perſeus* in the Conſtellations of *PERSEUS*, *ANDROMEDA*, *CEPHEUS*, *CASSIOPEA* and *CETUS*: That of *Calliſto*, and her ſon *Arcas*, in *URSA MAJOR* and *ARCTOPHYLAX*: That of *Icarius* and his daughter *Erigone* in *BOOTES*, *PLAUSTRUM* and *VIRGO*. *URSA MINOR* relates to one of the Nurſes of *Jupiter*, *AURIGA* to *Erechthonius*, *OPHIUCHUS* to *Phorbas*, *SAGITTARIUS* to *Crotus* the ſon of the Nurſe of the Muſes, *CAPRICORN* to *Pan*, and *AQUARIUS* to *Ganimede*. There's *Ariadne's* *CROWN*, *Bellerophon's* *HORSE*, *Neptune's* *DOLPHIN*, *Ganimede's* *EAGLE*, *Jupiter's* *GOAT* with her *KIDS*, *Bacchus's* *ASSES*, and the *FISHES* of *Venus* and *Cupid*, and their Parent the *SOUTH FISH*. Theſe with *DELTOTON*, are the old Conſtellations mentioned by *Aratus*: and they all relate to the *Argonauts* and their Contemporaries, and to Perſons one or two Generations older: and nothing later than that Expedition was delineated there Originally. *ANTINOUS* and *COMA BERENICES* are novel. The Sphere ſeems therefore to have been formed by *Chiron* and *Muſæus*, for the uſe of the *Argonauts*: for the Ship *Argo* was the firſt long ſhip built by the *Greeks*. Hitherto they had uſed round veſſels of burden,

and

and kept within ſight of the ſhore; and now, upon an Embaſſy to ſeveral Princes upon the coaſts of the *Euxine* and *Mediterranean* Seas, [b] by the dictates of the Oracle, and conſent of the Princes of *Greece*, the Flower of *Greece* were to ſail with Expedition through the deep, in a long Ship with Sails, and guide their Ship by the Stars. The People of the Iſland *Corcyra* [c] attributed the invention of the Sphere to *Nauſicaa*, the daughter of *Alcinous*, King of the *Pheaces* in that Iſland: and it's moſt probable that ſhe had it from the *Argonauts*, who [d] in their return home ſailed to that Iſland, and made ſome ſtay there with her father. So then in the time of the *Argonautic* Expedition, the Cardinal points of the Equinoxes and Solſtices were in the middles of the Conſtellations of *Aries*, *Cancer*, *Chelæ*, and *Capricorn*.

[b] Apollodor. l. 1. c. 9. Sect. 16.

[c] Suidas in Ἀναγαλλίς.

[d] Apollodor. l. 1. c. 9. Sect. 25.

In the end of the year of our Lord 1689 the Star called *Prima Arietis* was in ♈. 28°. 51′. 00″, with North Latitude 7°. 8′. 58″. And the Star called *ultima caudæ Arietis* was in ♉. 19°. 3′. 42″, with North Latitude 2°. 34′. 5″. And the *Colurus Æquinoctiorum* paſſing through the point in the middle between thoſe two Stars did then cut the Ecliptic in ♉ 6°. 44′: and by this reckoning the Equinox in the end of the year 1689 was gone back 36°. 44′. ſince the

Argonautic

Argonautic Expedition: ſuppoſing that the ſaid *Colure* paſſed through the middle of the Conſtellation of *Aries*, according to the delineation of the Ancients. The Equinox goes back fifty ſeconds in one year, and one degree in ſeventy and two years, and by conſequence 36°. 44'. in 2645 years, which counted back from the end of the year of our Lord 1689, or beginning of the year 1690, will place the *Argonautic* Expedition about 25 years after the Death of *Solomon*: but it is not neceſſary that the middle of the Conſtellation of *Aries* ſhould be exactly in the middle between the two Stars called *prima Arietis* and *ultima Caudæ*: and it may be better to fix the Cardinal points by the Stars, through which the *Colures* paſſed in the primitive Sphere, according to the deſcription of *Eudoxus* above recited. By the *Colure* of the Equinoxes, I mean a great Circle paſſing through the Poles of the Equator, and cutting the Ecliptic in the Equinoxes in an Angle of 66½ degrees, the complement of the Sun's greateſt Declination; and by the *Colure* of the Solſtices I mean a great Circle paſſing through the ſame Poles, and cutting the Ecliptic at right Angles in the Solſtices: and by the Primitive Sphere, that which was in uſe before the motions of the Equinoxes and Solſtices were known: now

the

the *Colures* passed through the following Stars, according to *Eudoxus*.

In the back of *Aries* is a Star of the sixth magnitude, marked ν by *Bayer*: in the end of the year 1689, and beginning of the year 1690, its Longitude was ♉. 9°. 38′. 45″, and North Latitude 6°. 7′. 56″: and the *Colurus Æquinoctiorum* drawn though it, according to *Eudoxus*, cuts the Ecliptic in ♉. 6°. 58′. 37″. In the head of *Cetus* are two Stars of the fourth Magnitude, called ν and ξ by *Bayer*: in the end of the year 1689 their Longitudes were ♉. 4°. 3′. 9″. and ♉. 3°. 7′. 37″, and their South Latitudes 9°. 12′. 26″. and 5°. 53′. 7″: and the *Colurus Æquinoctiorum* passing in the mid way between them, cuts the Ecliptic in ♉. 6°. 58′. 51″. In the extreme flexure of *Eridanus*, rightly delineated, is a Star of the fourth Magnitude, of late referred to the breast of *Cetus*, and called ϱ by *Bayer*; it is the only Star in *Eridanus* through which this *Colure* can pass; its Longitude, in the end of the year 1689, was ♈. 25°. 22′. 10″. and South Latitude 29°. 15′. 50″. and the *Colurus Æquinoctiorum* passing through it, cuts the Ecliptic in ♉. 7°. 12′. 40″. In the head of *Perseus*, rightly delineated, is a Star of the fourth Magnitude, called τ by *Bayer*; the Longitude of this Star, in the end of the year

1689,

1689, was ♉. 23°. 25′. 30″, and North Latitude 34°. 20′. 12″: and the *Colurus Æquinoctiorum* passing through it, cuts the Ecliptic in ♉. 6°. 18′. 57″. In the right hand of *Perſeus*, rightly delineated, is a Star of the fourth Magnitude, called η by *Bayer*; its Longitude in the end of the year 1689, was ♉. 24°. 25′. 27″, and North Latitude 37°. 26′. 50″: and the *Colurus Æquinoctiorum* paſſing through it cuts the Ecliptic in ♉. 4°. 56′. 40″: and the fifth part of the ſumm of the places in which theſe five *Coluri* cut the Ecliptic, is ♉. 6°. 29′. 15″: and therefore the Great Circle which in the Primitive Sphere according to *Eudoxus*, and by conſequence in the time of the *Argonautic* Expedition, was the *Colurus Æquinoctiorum* paſſing through the Stars above deſcribed; did in the end of the year 1689, cut the Ecliptic in ♉. 6°. 29′. 15″: as nearly as we have been able to determin by the Obſervations of the Anceints, which were but coarſe.

In the middle of *Cancer* is the *South Aſellus*, a Star of the fourth Magnitude, called by *Bayer* δ; its Longitude in the end of the year 1689, was ♌. 4°. 23′. 40″. In the neck of *Hydrus*, rightly delineated, is a Star of the fourth Magnitude, called δ by *Bayer*; its Longitude in the end of the year 1689, was ♌. 5°. 59′. 3″.

Between the poop and maſt of the Ship *Argo* is a Star of the third Magnitude, called ι by *Bayer*; its Longitude in the end of that year, was ♌. 7°. 5′. 31″. In *Sagitta* is a Star of the ſixth Magnitude, called θ by *Bayer*; its Longitude in the end of the ſame year 1689, was ♎. 6°. 29′. 53″. In the middle of *Capricorn* is a Star of the fifth Magnitude, called η by *Bayer*; its Longitude in the end of the ſame year was ♎. 8°. 25′. 55″: and the fifth part of the ſumm of the three firſt Longitudes, and of the complements of the two laſt to 180 Degrees; is ♌. 6°. 28′. 46″. This is the new Longitude of the old *Colurus Solſtitiorum* paſſing through theſe Stars. The ſame *Colurus* paſſes alſo in the middle between the Stars η and χ, of the fourth and fifth Magnitudes, in the neck of the *Swan*; being diſtant from each about a Degree: it paſſeth alſo by the Star κ, of the fourth Magnitude, in the right wing of the *Swan*; and by the Star ο, of the fifth Magnitude, in the left hand of *Cepheus*, rightly delineated; and by the Stars in the tail of the *South-Fiſh*; and is at right angles with the *Colurus Æquinoctiorum* found above: and ſo it hath all the characters of the *Colurus Solſtitiorum* rightly drawn.

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The two *Colures* therefore, which in the time of the *Argonautic* Expedition cut the Ecliptic in the Cardinal Points, did in the end of the year 1689 cut it in ♉. 6°. 29′; ♌. 6°. 29′; ♏. 6°. 29′; and ♒. 6°. 29′; that is, at the distance of 1 Sign, 6 Degrees and 29 Minutes from the Cardinal Points of *Chiron*; as nearly as we have been able to determin from the coarse observations of the Ancients: and therefore the Cardinal Points, in the time between that Expedition and the end of the year 1689, have gone back from those *Colures* one Sign, 6 Degrees and 29 Minutes; which, after the rate of 72 years to a Degree, answers to 2627 years. Count those years backwards from the end of the year 1689, or beginning of the year 1690, and the reckoning will place the *Argonautic* Expedition, about 43 years after the death of *Solomon*.

By the same method the place of any Star in the Primitive Sphere may readily be found, counting backwards one Sign, 6°. 29′. from the Longitude which it had in the end of the year of our Lord 1689. So the Longitude of the first Star of *Aries* in the end of the year 1689 was ♈. 28°. 51′. as above: count backward 1 Sign, 6°. 29′. and its Longitude, counted from the Equinox in the middle of the Constellation of *Aries*, in the time of the

Argonautic expedition, will be ♐. 22°. 22′: and by the same way of arguing, the Longitude of the *Lucida Pleiadum* in the time of the *Argonautic* Expedition will be ♈. 19°. 26′. 8″: and the Longitude of *Arcturus* ♍. 15°. 24′. 52″: and so of any other Stars.

After the *Argonautic* Expedition we hear no more of Astronomy 'till the days of *Thales*: He [c] revived Astronomy, and wrote a book of the Tropics and Equinoxes, and predicted Eclipses; and *Pliny* [f] tells us, that he determined the *Occasus Matutinus* of the *Pleiades* to be upon the 25th day after the Autumnal Equinox: and thence [g] *Petavius* computes the Longitude of the *Pleiades* in ♈. 23°. 53′: and by consequence the *Lucida Pleiadum* had, since the *Argonautic* Expedition, moved from the Equinox 4°. 26′. 52″: and this motion, after the rate of 72 years to a Degree, answers to 320 years: count these years back from the time in which *Thales* was a young man fit to apply himself to Astronomical Studies, that is from about the 41st Olympiad, and the reckoning will place the *Argonautic* Expedition about 44 years after the death of *Solomon*, as above: and in the days of *Thales*, the Solstices and Equinoxes, by this reckoning, will have been in the middle of the eleventh Degrees of the Signs. But *Thales*,

[c] Laert. in Thalete. Plin. l. 2. c. 12.

[f] Plin. l. 18. c. 23.

[g] Petav. Var. Diss. l. 1. c. 5.

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in publishing his book about the Tropics and Equinoxes, might lean a little to the opinion of former Astronomers, so as to place them in the twelfth Degrees of the Signs.

Meton and *Euctemon*, [h] in order to publish the Lunar Cycle of nineteen years, observed the Summer Solstice in the year of *Nabonassar* 316, the year before the *Peloponnesian* war began; and *Columella* [i] tells us that they placed it in the eighth Degree of *Cancer*, which is at least seven Degrees backwarder than at first. Now the Equinox, after the rate of a Degree in seventy and two years, goes backwards seven Degrees in 504 years: count backwards those years from the 316th year of *Nabonassar*, and the *Argonautic* Expedition will fall upon the 44th year after the death of *Solomon*, or thereabout, as above. And thus you see the truth of what we cited above out of *Achilles Tatius*; viz. that some anciently placed the Solstice in the eighth Degree of *Cancer*, others about the twelfth Degree, and others about the fifteenth Degree thereof.

[h] Petav. Doct. Temp. l. 4. c. 28.

[i] Columel. l. 9. c. 14. Plin. l. 18. c. 25.

Hipparchus the great Astronomer, comparing his own Observations with those of former Astronomers, concluded first of any man, that the Equinoxes had a motion backwards in respect of the fixt Stars: and his opinion was,

that they went backwards one Degree in about an hundred years. He made his obſervations of the Equinoxes between the years of *Nabonaſſar* 586 and 618: the middle year is 602, which is 286 years after the aforeſaid obſervation of *Meton* and *Euctemon*; and in theſe years the Equinox muſt have gone backwards four degrees, and ſo have been in the fourth Degree of *Aries* in the days of *Hipparchus*, and by conſequence have then gone back eleven Degrees ſince the *Argonautic* Expedition; that is, in 1090 years, according to the Chronology of the ancient *Greeks* then in uſe: and this is after the rate of about 99 years, or in the next round number an hundred years to a Degree, as was then ſtated by *Hipparchus*. But it really went back a Degree in ſeventy and two years, and eleven Degrees in 792 years: count theſe 792 years backward from the year of *Nabonaſſar* 602, the year from which we counted the 286 years, and the reckoning will place the *Argonautic* Expedition about 43 years after the death of *Solomon*. The *Greeks* have therefore made the *Argonautic* Expedition about three hundred years ancienter than the truth, and thereby given occaſion to the opinion of the great *Hipparchus*, that the Equinox went backward after the rate of only a Degree in an hundred years.

Heſiod

Heſiod tells us that ſixty days after the winter Solſtice the Star *Arcturus* roſe juſt at Sunſet: and thence it follows that *Heſiod* flouriſhed about an hundred years after the death of *Solomon*, or in the Generation or Age next after the *Trojan* war, as *Heſiod* himſelf declares.

From all theſe circumſtances, grounded upon the coarſe obſervations of the ancient Aſtronomers, we may reckon it certain that the *Argonautic* Expedition was not earlier than the Reign of *Solomon*: and if theſe Aſtronomical arguments be added to the former arguments taken from the mean length of the Reigns of Kings, according to the courſe of nature; from them all we may ſafely conclude that the *Argonautic* Expedition was after the death of *Solomon*, and moſt probably that it was about 43 years after it.

The *Trojan* War was one Generation later than that Expedition, as was ſaid above, ſeveral Captains of the *Greeks* in that war being ſons of the *Argonauts*: and the ancient *Greeks* reckoned *Memnon* or *Amenophis*, King of *Egypt*, to have Reigned in the times of that war, feigning him to be the ſon of *Tithonus* the elder brother of *Priam*, and in the end of that war to have come from *Suſa* to the aſſiſtance of *Priam*. *Amenophis* was therefore of the ſame

age

age with the elder children of *Priam*, and was with his army at *Susa* in the last year of that war: and after he had there finished the *Memnonia*, he might return into *Egypt*, and adorn it with Buildings, and Obelisks, and Statues, and die there about 90 or 95 years after the death of *Solomon*; when he had determined and settled the beginning of the new *Egyptian* year of 365 days upon the Vernal Equinox, so as to deserve the Monument above-mentioned in memory thereof.

Rehoboam was born in the last year of King *David*, being 41 years old at the Death of *Solomon*, 1 *Kings* xiv. 21. and therefore his father *Solomon* was probably born in the 18th year of King *David*'s Reign, or before: and two or three years before his Birth, *David* besieged *Rabbah* the Metropolis of the *Ammonites*, and committed adultery with *Bathsheba*: and the year before this siege began, *David* vanquished the *Ammonites*, and their Confederates the *Syrians* of *Zobah*, and *Rehob*, and *Ishtob*, and *Maacah*, and *Damascus*, and extended his Dominion over all these Nations as far as to the entring in of *Hamath* and the River *Euphrates*: and before this war began he subdued *Moab*, and *Ammon*, and *Edom*, and made the *Edomites* fly, some of them into *Egypt* with their King *Hadad*, then a little child,

child; and others to the *Philiſtims*, where they fortified *Azoth* againſt *Iſrael*; and others, I think, to the *Perſian Gulph*, and other places whither they could eſcape: and before this he had ſeveral Battles with the *Philiſtims*: and all this was after the eighth year of his Reign, in which he came from *Hebron* to *Jeruſalem*. We cannot err therefore above two or three years, if we place this Victory over *Edom* in the eleventh or twelfth year of his Reign; and that over *Ammon* and the *Syrians* in the fourteenth. After the flight of *Edom*, the King of *Edom* grew up, and married *Tahaphenes* or *Daphnis*, the ſiſter of *Pharaoh's* Queen, and before the Death of *David* had by her a ſon called *Genubah*, and this ſon was brought up among the children of *Pharaoh*: and among theſe children was the chief or *firſt born of her mother's children*, whom *Solomon* married in the beginning of his Reign; and her *little ſiſter who* at that time *had no breaſts*, and her *brother who* then *ſucked the breaſts of his mother*, *Cant.* vi. 9. and viii. 1, 8: and of about the ſame Age with theſe children was *Seſac* or *Seſoſtris*; for he became King [illegible] in the Reign of *Solomon*, 1 *Kings* xi. 40; and before he began to Reign he warred under his father, and whilſt he was very young, conquered [illegible] *Troglodites* and *Libya*, and

then invaded *Ethiopia*; and ſucceeding his father Reigned 'till the fifth year of *Aſa*: and therefore he was of about the ſame age with the children of *Pharaoh* above-mentioned; and might be one of them, and be born near the end of *David*'s Reign, and be about 46 years old when he came out of *Egypt* with a great Army to invade the Eaſt: and by reaſon of his great Conqueſts, he was celebrated in ſeveral Nations by ſeveral Names. The *Chaldæans* called him *Belus*, which in their Language ſignified *the Lord*: the *Arabians* called him *Bacchus*, which in their Language ſignified *the great*: the *Phrygians* and *Thracians* called him *Ma-ſors*, *Mavors*, *Mars*, which ſignified *the valiant*: and thence the *Amazons*, whom he carried from *Thrace* and left at *Thermodon*, called themſelves the daughters of *Mars*. The *Egyptians* before his Reign called him their *Hero* or *Hercules*; and after his death, by reaſon of his great works done to the River *Nile*, dedicated that River to him, and Deified him by its names *Sihor*, *Nilus* and *Ægyptus*; and the *Greeks* hearing them lament *O Sihor*, *Bou Sihor*, called him *Oſiris* and *Buſiris*. *Arrian*[k] tells us that the *Arabians* worſhipped only two Gods, *Cælus* and *Dionyſius*; and that they worſhipped *Dionyſius* for the glory of leading his Army into *India*.

[k] Arrian. l 7.

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The *Dionyſus* of the *Arabians* was *Bacchus*, and all agree that *Bacchus* was the ſame King of *Egypt* with *Oſiris*: and the *Cœlus*, or *Uranus*, or *Jupiter Uranius* of the *Arabians*, I take to be the ſame King of *Egypt* with His father *Ammon*, according to the Poet:

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus ſit Jupiter Ammon.

I place the end of the Reign of *Seſac* upon the fifth year of *Aſa*, becauſe in that year *Aſa* became free from the Dominion of *Egypt*, ſo as to be able to fortify *Judæa*, and raiſe that great Army with which he met *Zerah*, and routed him. *Oſiris* was therefore ſlain in the fifth year of *Aſa*, by his brother *Japetus*, whom the *Egyptians* called *Typhon*, *Python*, and *Neptune*: and then the *Libyans*, under *Japetus* and his ſon *Atlas*, invaded *Egypt*, and raiſed that famous war between the Gods and Giants, from whence the *Nile* had the name of *Eridanus*: but *Orus* the ſon of *Oſiris*, by the aſſiſtance of the *Ethiopians*, prevailed, and Reigned 'till the 15th year of *Aſa*: and then the *Ethiopians* under *Zerah* invaded *Egypt*, drowned *Orus* in *Eridanus*, and were routed by *Aſa*, ſo that *Zerah* could not recover himſelf. *Zerah* was ſucceeded by *Amenophis*,

phis, a youth of the Royal Family of the *Ethiopians*, and I think the ſon of *Zerah*: but the People of the lower *Egypt* revolted from him, and ſet up *Oſarſiphus* over them, and called to their aſſiſtance a great body of men from *Phœnicia*, I think a part of the Army of *Aſa*; and thereupon *Amenophis*, with the remains of his father's Army of *Ethiopians*, retired from the lower *Egypt* to *Memphis*, and there turned the River *Nile* into a new channel, under a new bridge which he built between two Mountains; and at the ſame time he built and fortified that City againſt *Oſarſiphus*, calling it by his own name, *Amenoph* or *Memphis*: and then he retired into *Ethiopia*, and ſtayed there thirteen years; and then came back with a great Army, and ſubdued the lower *Egypt*, expelling the People which had been called in from *Phœnicia*: and this I take to be the ſecond expulſion of the Shepherds. Dr. *Caſtel* [1] tells us, that in *Coptic* this City is called *Manphtha*; whence by contraction came its Names *Moph*, *Noph*.

[1] In Moph.

While *Amenophis* ſtaid in *Ethiopia*, *Egypt* was in its greateſt diſtraction: and then it was, as I conceive, that the *Greeks* hearing thereof contrived the *Argonautic* Expedition, and ſent the flower of *Greece* in the Ship *Argo* to perſuade the Nations upon the Sea Coaſts of the *Euxine* and

and *Mediterranean Seas* to revolt from *Egypt*, and ſet up for themſelves, as the *Libyans*, *Ethiopians* and *Jews* had done before. And this is a further argument for placing that Expedition about 43 years after the Death of *Solomon*; this Period being in the middle of the diſtraction of *Egypt*. *Amenophis* might return from *Ethiopia*, and conquer the lower *Egypt* about eight years after that Expedition, and having ſettled his Government over it, he might, for putting a ſtop to the revolting of the eaſtern Nations, lead his Army into *Perſia*, and leave *Proteus* at *Memphis* to govern *Egypt* in his abſence, and ſtay ſome time at *Suſa*, and build the *Memnonia*, fortifying that City, as the Metropolis of his Dominion in thoſe parts.

Androgeus the ſon of *Minos*, upon his overcoming in the *Athenæa*, or quadrennial Games at *Athens* in his youth, was perfidiouſly ſlain out of envy: and *Minos* thereupon made war upon the *Athenians*, and compelled them to ſend every eighth year to *Crete* ſeven beardleſs Youths, and as many young Virgins, to be given as a reward to him that ſhould get the Victory in the like Games inſtituted in *Crete* in honour of *Androgeus*. Theſe Games ſeem to have been celebrated in the beginning of the *Octaeteris*, and the *Athenæa* in the beginning of the *Tetraeteris*, then brought

brought into *Crete* and *Greece* by the *Phœnicians*: and upon the third payment of the tribute of children, that is, about ſeventeen years after the ſaid war was at an end, and about nineteen or twenty years after the death of *Androgeus*, *Theſeus* became Victor, and returned from *Crete* with *Ariadne* the daughter of *Minos*; and coming to the Iſland *Naxus* or *Dia*, [m] *Ariadne* was there relinquiſhed by him, and taken up by *Glaucus*, an *Egyptian* Commander at Sea, and became the miſtreſs of the great *Bacchus*, who at that time returned from *India* in Triumph; and [n] by him ſhe had two ſons, *Phlyas* and *Enmedon*, who were *Argonauts*. This *Bacchus* was caught in bed in *Phrygia* with *Venus* the mother of *Æneas*, according [o] to *Homer*; juſt before he came over the *Helleſpont*, and invaded *Thrace*; and he married *Ariadne* the daughter of *Minos*, according to *Heſiod* [p]: and therefore by the Teſtimony of both *Homer* and *Heſiod*, who wrote before the *Greeks* and *Egyptians* corrupted their Antiquities, this *Bacchus* was one Generation older than the *Argonauts*; and ſo being King of *Egypt* at the ſame time with *Seſoſtris*, they muſt be one and the ſame King: for they agree alſo in their actions; *Bacchus* invaded *India* and *Greece*, and after he was routed by the Army of *Perſeus*, and the war was compoſed, the

[m] Epanthes apud Athenæum, l. 67. p. 296.

[n] Hyginus Fab. 14.

[o] Homer. Odyſſ. l. 8. v. 292.

[p] Heſiod. Theogon. v. 945.

Greeks

Greeks did him great honours, and built a Temple to him at *Argos*, and called it the Temple of the *Cretian Bacchus*, because *Ariadne* was buried in it, as *Pausanias* [q] relates. *Ariadne* therefore died in the end of the war, just before the return of *Sesostris* into *Egypt*, that is, in the 14th year of *Rehoboam*: She was taken from *Naxus* upon the return of *Bacchus* from *India*, and then became the Mistress of *Bacchus*, and accompanied him in his Triumphs; and therefore the expedition of *Theseus* to *Crete*, and the death of his father *Ægeus*, was about nine or ten years after the death of *Solomon*. *Theseus* was then a beardless young man, suppose about 19 or 20 years old, and *Androgeus* was slain about twenty years before, being then about 20 or 22 years old; and his father *Minos* might be about 25 years older, and so be born about the middle of *David*'s Reign, and be about 70 years old when he pursued *Dædalus* into *Crete*: and *Europa* and her brother *Cadmus* might come into *Europe*, two or three years before the birth of *Minos*.

[q] Pausan. l. 2. c. 23.

Justin, in his 18th book, tells us: *A rege Ascalonitarum expugnati Sidonii navibus appulsi Tyron urbem ante annum * * Trojanæ cladis condiderunt*: And *Strabo*, [r] that *Aradus was built by the men who fled from* Zidon. Hence [s] *Isaiah* calls *Tyre*

[r] Strabo l. 16.

[s] Isa. xxiii. 2. 12.

Tyre the daughter of Zidon, *the inhabitants of the Iſle whom the Merchants of* Zidon *have repleniſhed*: and [t] *Solomon* in the beginning of his Reign calls the People of *Tyre Zidonians*. *My Servants*, ſaith he, in a Meſſage to *Hiram* King of *Tyre*, *ſhall be with thy Servants, and unto thee will I give hire for thy Servants according to all that thou deſireſt: for thou knoweſt that there is not among us any that can skill to hew timber like the* Zidodians. The new Inhabitants of *Tyre* had not yet loſt the name of *Zidonians*, nor had the old Inhabitants, if there were any conſiderable number of them, gained the reputation of the new ones for skill in hewing of timber, as they would have done had navigation been long in uſe at *Tyre*. The Artificers who came from *Zidon* were not dead, and the flight of the *Zidonians* was in the Reign of *David*, and by conſequence in the beginning of the Reign of *Abibalus* the father of *Hiram*, and the firſt King of *Tyre* mentioned in Hiſtory. *David* in the twelfth year of his Reign conquered *Edom*, as above, and made ſome of the *Edomites*, and chiefly the Merchants and Seamen, fly from the *Red Sea* to the *Philiſtims* upon the *Mediterranean*, where they fortified *Azoth*. For [u] *Stephanus* tells us: Ταύτην ἔκτισαν ἐκ τῶν ἐπανελθόντων ἀπ' Ἐρυθρᾶς θαλάσσης φυγάδων: *One of the Fugi-*

[t] 1 Kings v. 6.

[u] Steph. in Azoth.

tives from the Red Sea built Azoth: that is, a Prince of *Edom*, who fled from *David*, fortified *Azoth* for the *Philiſtims* againſt him. The *Philiſtims* were now grown very ſtrong, by the acceſs of the *Edomites* and Shepherds, and by their aſſiſtance invaded and took *Zidon*, that being a town very convenient for the Merchants who fled from the *Red Sea*: and then did the *Zidonians* fly by Sea to *Tyre* and *Aradus*, and to other havens in *Aſia Minor*, *Greece*, and *Libya*, with which, by means of their trade, they had been acquainted before; the great wars and victories of *David* their enemy, prompting them to fly by Sea: for [x] they went with a great multitude, not to ſeek *Europa* as was pretended, but to ſeek new Seats, and therefore fled from their enemies: and when ſome of them fled under *Cadmus* and his brothers to *Cilicia*, *Aſia minor*, and *Greece*; others fled under other Commanders to ſeek new Seats in *Libya*, and there built many walled towns, as *Nonnus* [y] affirms: and their leader was alſo there called *Cadmus*, which word ſignifies an eaſtern man, and his wife was called *Sithonis* a *Zidonian*. Many from theſe Cities went afterwards with the great *Bacchus* in his Armies: and by theſe things, the taking of *Zidon*, and the flight of the *Zidonians* under *Abibalus*, *Cadmus*, *Cilix*, *Thaſus*, *Membliarius*,

[x] Conon. Narrat. 37.

[y] Nonnus Dionyſiac l. 13. v. 333. & ſequ.

rius, *Alymnus*, and other Captains, to *Tyre*, *Aradus*, *Cilicia*, *Rhodes*, *Caria*, *Bithynia*, *Phrygia*, *Calliſte*, *Thaſus*, *Samothrace*, *Crete*, *Greece* and *Libya*, and the building of *Tyre* and *Thebes*, and beginning of the Reigns of *Abibalus* and *Cadmus* over thoſe Cities, are fixed upon the fifteenth or ſixteenth year of *David*'s Reign, or thereabout. By means of theſe Colonies of *Phœnicians*, the people of *Caria* learnt ſea-affairs, in ſuch ſmall veſſels with oars as were then in uſe, and began to frequent the *Greek Seas*, and people ſome of the Iſlands therein, before the Reign of *Minos*: for *Cadmus*, in coming to *Greece*, arrived firſt at *Rhodes*, an Iſland upon the borders of *Caria*, and left there a Colony of *Phœnicians*, who ſacrificed men to *Saturn*; and the *Telchines* being repulſed by *Phoroneus*, retired from *Argos* to *Rhodes* with *Phorbas*, who purged the Iſland from Serpents; and *Triopas*, the ſon of *Phorbas*, carried a Colony from *Rhodes* to *Caria*, and there poſſeſſed himſelf of a promontory, thence called *Triopium*: and by this and ſuch like Colonies *Caria* was furniſhed with Shipping and Seamen, and called [z] *Phœnice*. *Strabo* and *Herodotus* [a] tell us, that the *Cares* were called *Leleges*, and became ſubject to *Minos*, and lived firſt in the Iſlands of the *Greek Seas*, and went thence into *Caria*, a country poſſeſt before by ſome of

[z] Athen. l. 4. c. 23.
[a] Strabo. l. 10. p. 661. Herod. l. 1.

the *Leleges* and *Pelaſgi*: whence it's probable that when *Lelex* and *Pelaſgus* came firſt into *Greece* to ſeek new Seats, they left part of their Colonies in *Caria* and the neighbouring Iſlands.

The *Zidonians* being ſtill poſſeſſed of the trade of the *Mediterranean*, as far weſtward as *Greece* and *Libya*, and the trade of the *Red Sea* being richer; the *Tyrians* traded on the *Red Sea* in conjunction with *Solomon* and the Kings of *Judah*, 'till after the *Trojan* war; and ſo alſo did the Merchants of *Aradus*, *Arvad*, or *Arpad*: for in the *Perſian Gulph* [b] were two Iſlands called *Tyre* and *Aradus*, which had Temples like the *Phœnician*; and therefore the *Tyrians* and *Aradians* ſailed thither, and beyond, to the Coaſts of *India*, while the *Zidonians* frequented the *Mediterranean*: and hence it is that *Homer* celebrates *Zidon*, and makes no mention of *Tyre*. But at length, [c] in the Reign of *Jehoram* King of *Judah*, *Edom* revolted from the Dominion of *Judah*, and made themſelves a King; and the trade of *Judah* and *Tyre* upon the *Red Sea* being thereby interrupted, the *Tyrians* built ſhips for merchandiſe upon the *Mediterranean*, and began there to make long Voyages to places not yet frequented by the *Zidonians*; ſome of them going to the coaſts of *Afric* beyond the *Syrtes*, and building *Adrymetum*, *Carthage*, *Leptis*,

[b] Strabo. l. 16.

[c] 2 Chron. xxi. 8, 10. & 2 Kings. viii. 20, 22.

tis, *Utica*, and *Capſa*; and others going to the Coaſts of *Spain*, and building *Carteia*, *Gades* and *Tarteſſus*; and others going further to the *Fortunate Iſlands*, and to *Britain* and *Thule*. *Jehoram* Reigned eight years, and the two laſt years was ſick in his bowels, and before that ſickneſs *Edom* revolted, becauſe of *Jehoram*'s wicked Reign: if we place that revolt about the middle of the firſt ſix years, it will fall upon the fifth year of *Pygmalion* King of *Tyre*, and ſo was about twelve or fifteen years after the taking of *Troy*: and then, by reaſon of this revolt, the *Tyrians* retired from the *Red Sea*, and began long Voyages upon the *Mediterraneam*; for in the ſeventh year of *Pygmalion*, his Siſter *Dido* ſailed to the Coaſt of *Afric* beyond the *Syrtes*, and there built *Carthage*. This retiring of the *Tyrians* from the *Red Sea* to make long Voyages on the *Mediterraneam*, together with the flight of the *Edomites* from *David* to the *Philiſtims*, gave occaſion to the tradition both of the ancient *Perſians*, and of the *Phœnicians* themſelves, that the *Phœnicians* came originally from the *Red Sea* to the coaſts of the *Mediterraneam*, and preſently undertook long Voyages, as *Herodotus*[d] relates: for *Herodotus*, in the beginning of his firſt book, relates that the *Phœnicians* coming from the *Red Sea* to the *Medi-*

[d] Herod. l. 1. initio, & l. 7. circa medium.

Mediterranean, and beginning to make long Voyages with *Egyptian* and *Assyrian* wares, among other places came to *Argos*, and having sold their wares, seized and carried away into *Egypt* some of the *Grecian* women who came to buy them; and amongst those women was *Io* the daughter of *Inachus*. The *Phœnicians* therefore came from the *Red Sea*, in the days of *Io* and her brother *Phoroneus* King of *Argos*, and by consequence at that time when *David* conquered the *Edomites*, and made them fly every way from the *Red Sea*; some into *Egypt* with their young King, and others to the *Philistims* their next neighbours and the enemies of *David*. And this flight gave occasion to the *Philistims* to call many places *Erythra*, in memory of their being *Erythræans* or *Edomites*, and of their coming from the *Erythrean* Sea; for *Erythra* was the name of a City in *Ionia*, of another in *Libya*, of another in *Locris*, of another in *Bœotia*, of another in *Cyprus*, of another in *Æolia*, of another in *Asia* near *Chius*; and *Erythia Acra* was a promontory in *Libya*, and *Erythræum* a promontory in *Creta*, and *Erythræ* a place near *Tyre*, and *Erythini* a City or Country in *Paphlagonia*: and the name *Erythea* or *Erythra* was given to the Island *Gades*, peopled by *Phœnicians*. So *Solinus*, [a] *In capite Beticæ insulæ a continenti septingentis*

[a] Solin. c. 23. Edit. Salm.

gentis paſſibus memoratur quam Tyrii a rubro mari profecti Erytheam, Pœni ſua lingua Gadir, id eſt ſepem nominarunt. And *Pliny*, [f] concerning a little Iſland near it; *Erythia dicta eſt quoniam Tyrii Aborigines eorum, orti ab Erythræo mari ferebantur.* Among the *Phœnicians* who came with *Cadmus* into *Greece*, there were [g] *Arabians*, and [h] *Erythreans* or Inhabitants of the *Red Sea*, that is *Edomites*; and in *Thrace* there ſettled a People who were circumciſed and called *Odomantes*, that is, as ſome think, *Edomites*. *Edom*, *Erythra* and *Phœnicia* are names of the ſame ſignification, the words denoting a red colour: which makes it probable that the *Erythreans* who fled from *David*, ſettled in great numbers in *Phœnicia*, that is, in all the Sea-coaſts of *Syria* from *Egypt* to *Zidon*; and by calling themſelves *Phœnicians* in the language of *Syria*, inſtead of *Erythreans*, gave the name of *Phœnicia* to all that Sea-coaſt, and to that only. So *Strabo*: [i] Οἱ μὲν γὰρ τοὺς Φοίνικας, καὶ τοὺς Σιδονίους τοὺς καθ' ἡμᾶς ἀποίκους εἶναι φασὶ τῶν ἐν τῷ Ωκεανῷ φασι, περιστιβέντες καὶ διὰ τί Φοίνικες ἐπαλθύνθη, ὅτι καὶ ἡ θάλαττα ἐρυθρά. *Alii referunt Phœnices & Sidonios noſtros eſſe colonos eorum qui ſunt in Oceano, addentes illos ideo vocari Phœnices* [puniceos] *quod mare rubrum ſit.*

[f] Plin. l. 4. c. 22.

[g] Strabo. l. 9. p. 401. & l. 10. p. 447.

[h] Herod. l. 5.

[i] Strabo. l. 1. p. 42.

Strabo

Strabo [k] mentioning the first men who left the Sea-coasts, and ventured out into the deep, and undertook long Voyages, names *Bacchus*, *Hercules*, *Jason*, *Ulysses* and *Menelaus*; and saith that the Dominion of *Minos* over the Sea was celebrated, and the Navigation of the *Phœnicians* who went beyond the Pillars of *Hercules*, and built Cities there, and in the middle of the Sea-coasts of *Afric*, presently after the war of *Troy*. These *Phœnicians* [l] were the *Tyrians*, who at that time built *Carthage* in *Afric*, and *Carteia* in *Spain*, and *Gades* in the Island of that name without the *Straights*; and gave the name of *Hercules* to their chief Leader, because of his labours and success, and that of *Heraclea* to the city *Carteia* which he built. So *Strabo*: [m] Ἐκπλέουσιν δ' ἐκ τῆς ἡμετέρας θαλάττης εἰς τλὼ ἔξω, δεξιόν ἐστι τοῦτο· καὶ πρὸς αὐτὸ Κάλπη [Καρτηία] πόλις ἐν τετλαρράκοντα σταδίοις ἀξιόλογος καὶ παλαιὰ, ναύσταθμόν ποτε γενομένη τῶν Ἰβήρων· ἔνιοι δὲ καὶ Ἡρακλέους κτίσμα λέγουσιν αὐτλὼ, ὧν ἐστι καὶ Τιμοσθένης· ὅς φησι κὴ Ἡρακλείαν ὀνομάζεσθαι τὸ παλαιόν· δείκνυσθαί τε μέγαν φρέατον, κὴ νεωσοίκους. *Mons Calpe ad dextram est e nostro mari foras navigantibus, & ad quadraginta inde stadia urbs Carteia vetusta ac memorabilis, olim statio navibus Hispanorum. Hanc ab Hercule quidam conditam aiunt, inter quos est Timosthenes, qui eam*

[k] Strabo. l. 1. p. 48.

[l] Bochart. Canaan. l. 1. c. 34.

[m] Strabo. l. 3. p. 140.

Vid. Phil. Transact. Nº 359.

eam antiquitus Heracleam fuisse appellatam refert, ostendique adhuc magnum murorum circuitum & navalia. This *Hercules*, in memory of his building and Reigning over the City *Carteia*, they called also *Melcartus*, the King of *Carteia*. *Bochart* [a] writes, that *Carteia* was at first called *Melcarteia*, from its founder *Melcartus*, and by an *Aphæresis*, *Carteia*; and that *Melcartus* signifies *Melec Kartha*, the King of the city, that is, saith he, of the city *Tyre*: but considering that no ancient Author tells us, that *Carteia* was ever called *Melcarteia*, or that *Melcartus* was King of *Tyre*; I had rather say that *Melcartus*, or *Melec-cartus*, had his name from being the Founder and Governor or Prince of the city *Carteia*. Under *Melcartus* the *Tyrians* sailed as far as *Tarteſſus* or *Tarſhiſh*, a place in the Western part of *Spain*, between the two mouths of the river *Bætis*, and there they [b] met with much silver, which they purchased for trifles: they sailed also as far as *Britain* before the death of *Melcartus*; for [p] *Pliny* tells us, *Plumbum ex Caſſiteride inſula primus apportavit Midacritus*: And *Bochart* [q] observes that *Midacritus* is a *Greek* name corruptly written for *Melcartus*; *Britain* being unknown to the *Greeks* long after it was discovered by the *Phœnicians*. After the death of *Melcartus*, they [r] built a Temple to him in the Island *Gades*, and adorned it with

[a] Canaan. l. 1. c. 34. p. 682.

[b] Ariſtot. de Mirab.

[p] Plin. l. 7. c. 56.

[q] Canaan. l. 1. c. 39.

[r] Philoſtratus in vita Apollonii l. 5. c. 1. apud Photium.

with the ſculptures of the labours of *Hercules*, and of his *Hydra*, and the Horſes to whom he threw *Diomedes*, King of the *Biſtones* in *Thrace*, to be devoured. In this Temple was the golden Belt of *Teucer*, and the golden Olive of *Pygmalion* bearing *Smaragdine* fruit: and by theſe conſecrated gifts of *Teucer* and *Pygmalion*, you may know that it was built in their days. *Pomponius* derives it from the times of the *Trojan* war; for *Teucer*, ſeven years after that war, according to the Marbles, arrived at *Cyprus*, being baniſhed from home by his father *Telamon*, and there built *Salamis*: and he and his Poſterity Reigned there 'till *Evagoras*, the laſt of them, was conquered by the *Perſians*, in the twelfth year of *Artaxerxes Mnemon*. Certainly this *Tyrian Hercules* could be no older than the *Trojan* war, becauſe the *Tyrians* did not begin to navigate the *Mediterranean* 'till after that war: for *Homer* and *Heſiod* knew nothing of this navigation, and the *Tyrian Hercules* went to the coaſts of *Spain*, and was buried in *Gades*: ſo *Arnobius* [a]; *Tyrius Hercules ſepultus in finibus Hiſpaniæ*: and *Mela*, ſpeaking of the Temple of *Hercules* in *Gades*, ſaith, *Cur ſanctum ſit oſſa ejus ibi ſepulta efficiunt*. *Carthage* [b] paid tenths to this *Hercules*, and ſent their payments yearly to *Tyre*: and thence it's probable that this *Hercules* went to the coaſt of

[a] Arnob. l. 1.

[b] Bochart. in Canaan. l. 1. c. 24.

Afric, as well as to that of *Spain*, and by his diſcoveries prepared the way to *Dido*: *Oroſius* [m] and others tell us that he built *Capſa* there. *Joſephus* tells of an earlier *Hercules*, to whom *Hiram* built a Temple at *Tyre*: and perhaps there might be alſo an earlier *Hercules* of *Tyre*, who ſet on foot their trade on the *Red Sea* in the days of *David* or *Solomon*.

[m] Oroſ. l. 5. c. 15. Florus l. 3. c. 1. Salluſt. in Jugurtha.

Tatian, in his book againſt the *Greeks*, relates, that amongſt the *Phœnicians* flouriſhed three ancient Hiſtorians, *Theodotus*, *Hyſicrates* and *Mochus*, *who all of them delivered in their hiſtories, tranſlated into* Greek *by* Lætus, *under which of the Kings happened the rapture of* Europa; *the voyage of* Menelaus *into* Phœnicia; *and the league and friendſhip between* Solomon *and* Hiram, *when* Hiram *gave his daughter to* Solomon, *and furniſhed him with timber for building the Temple: and that the ſame is affirmed by* Menander *of* Pergamus. *Joſephus* [z] lets us know that the Annals of the *Tyrians*, from the days of *Abibalus* and *Hiram*, Kings of *Tyre*, were extant in his days; and that *Menander* of *Pergamus* tranſlated them into *Greek*; and that *Hiram*'s friendſhip to *Solomon*, and aſſiſtance in building the Temple, was mentioned in them; and that the Temple was founded in the eleventh year of *Hiram*: and by the teſtimony of *Menander* and the ancient

[z] Antiq. l. 8. c. 2, 5. & l. 9. c. 14.

cient *Phœnician* hiſtorians, the rapture of *Europa*, and by conſequence the coming of her brother *Cadmus* into *Greece*, happened within the time of the Reigns of the Kings of *Tyre* delivered in theſe hiſtories; and therefore not before the Reign of *Abibalus*, the firſt of them, nor before the Reign of King *David* his contemporary. The voyage of *Menelaus* might be after the deſtruction of *Troy*. *Solomon* therefore Reigned in the times between the raptures of *Europa* and *Helena*, and *Europa* and her brother *Cadmus* flouriſhed in the days of *David*. *Minos*, the ſon of *Europa*, flouriſhed in the Reign of *Solomon*, and part of the Reign of *Rehoboam*: and the children of *Minos*, namely *Androgeus* his eldeſt ſon, *Deucalion* his youngeſt ſon and one of the *Argonauts*, *Ariadne* the miſtreſs of *Theſeus* and *Bacchus*, and *Phædra* the wife of *Theſeus*; flouriſhed in the latter end of *Solomon*, and in the Reigns of *Rehoboam*, *Abijah* and *Aſa*: and *Idomeneus*, the grandſon of *Minos*, was at the war of *Troy*: and *Hiram* ſucceeded his father *Abibalus*, in the three and twentieth year of *David*: and *Abibalus* might found the Kingdom of *Tyre* about ſixteen or eighteen years before, when *Zidon* was taken by the *Philiſtims*; and the *Zidonians* fled from thence, under the conduct of *Cadmus* and other commanders, to ſeek new

ſeats. Thus by the Annals of *Tyre*, and the ancient *Phœnician* Hiſtorians who followed them, *Abibalus*, *Alymnus*, *Cadmus*, and *Europa* fled from *Zidon* about the ſixteenth year of *David*'s Reign: and the *Argonautic* Expedition being later by about three Generations, will be about three hundred years later than where the *Greeks* have placed it.

After Navigation in long ſhips with ſails, and one order of oars, had been propagated from *Egypt* to *Phœnicia* and *Greece*, and thereby the *Zidonians* had extended their trade to *Greece*, and carried it on about an hundred and fifty years; and then the *Tyrians* being driven from the *Red Sea* by the *Edomites*, had begun a new trade on the *Mediterranean* with *Spain*, *Afric*, *Britain*, and other remote nations; they carried it on about an hundred and ſixty years; and then the *Corinthians* began to improve Navigation, by building bigger ſhips with three orders of oars, called *Triremes*. For [y] *Thucydides* tells us that the *Corinthians* were the firſt of the *Greeks* who built ſuch ſhips, and that a ſhip-carpenter of *Corinth* went thence to *Samos*, about 300 years before the end of the *Peloponneſian* war, and built alſo four ſhips for the *Samians*; and that 260 years before the end of that war, that is, about the 29th Olympiad, there was a fight

[y] Thucyd. l. 6. initio. Euſeb. Chr.

fight at ſea between the *Corinthians* and the *Corcyreans*, which was the oldeſt ſea-fight mentioned in hiſtory. *Thucydides* tells us further, that the firſt colony which the *Greeks* ſent into *Sicily*, came from *Chalcis* in *Eubœa*, under the conduct of *Thucles*, and built *Naxus*; and the next year *Archias* came from *Corinth* with a colony, and built *Syracuſe*; and that *Lamis* came about the ſame time into *Sicily*, with a colony from *Megara* in *Achaia*, and lived firſt at *Trotilum*, and then at *Leontini*, and died at *Thapſus* near *Syracuſe*; and that after his death, this colony was invited by *Hyblo* to *Megara* in *Sicily*, and lived there 245 years, and was then expelled by *Gelo* King of *Sicily*. Now *Gelo* flouriſhed about 78 years before the end of the *Peloponneſian* war: count backwards the 78 and the 245 years, and about 12 years more for the Reign of *Lamis* in *Sicily*, and the reckoning will place the building of *Syracuſe* about 335 years before the end of the *Peloponneſian* war, or in the tenth Olympiad; and about that time *Euſebius* and others place it: but it might be twenty or thirty years later, the antiquities of thoſe days having been raiſed more or leſs by the *Greeks*. From the colonies henceforward ſent into *Italy* and *Sicily* came the name of *Græcia magna*.

Thucy-

[z] Thucyd. ib. *Thucydides* [z] tells us further, that the *Greeks* began to come into *Sicily* almoſt three hundred years after the *Siculi* had invaded that Iſland with an army out of *Italy*: ſuppoſe it 280 years after, and the building of *Syracuſe* 310 years before the end of the *Peloponneſian* war; and that invaſion of *Sicily* by the *Siculi* will be 590 years before the end of that war, that is, in the 27th year of *Solomon*'s Reign, or thereabout. *Hellanicus* [a] tells us, that it was in the third Generation before the *Trojan* war; and in the 26th year of the Prieſthood of *Alcimoe*, Prieſteſs of *Juno Argiva*: and *Philiſtius* of *Syracuſe*, that it was 80 years before the *Trojan* war: whence it follows that the *Trojan* war and *Argonautic* Expedition were later than the days of *Solomon* and *Reheboam*, and could not be much earlier than where we have placed them.

[a] Apud Dionyſ. l. 1. p. 15.

[b] Herod. l. 8. c. 137. The Kingdom of *Macedon* [b] was founded by *Caranus* and *Perdiccas*, who being of the Race of *Temenus* King of *Argos*, fled from *Argos* in the Reign of *Phidon* the brother of *Caranus*. *Temenus* was one of the three brothers who led the *Heraclides* into *Peloponneſus*, and ſhared the conqueſt among themſelves: he obtained *Argos*; and after him, and his ſon *Ciſus*, the Kingdom of *Argos* became divided among the poſterity of *Temenus*, until *Phidon* reunited it, expelling

ling his kindred. *Phidon* grew potent, appointed weights and measures in *Peloponneſus*, and coined ſilver money; and removing the *Piſæans* and *Eleans*, preſided in the Olympic games; but was ſoon after ſubdued by the *Eleans* and *Spartans*. *Herodotus* [c] reckons that *Perdiccas* was the firſt King of *Macedon*; later writers, as *Livy*, *Pauſanias* and *Suidas*, make *Caranus* the firſt King: *Juſtin* calls *Perdiccas* the ſucceſſor of *Caranus*; and *Solinus* ſaith that *Perdiccas* ſucceeded *Caranus*; and was the firſt that obtained the name of King. It's probable that *Caranus* and *Perdiccas* were contemporaries, and fled about the ſame time from *Phidon*, and at firſt erected ſmall principalities in *Macedonia*, which, after the death of *Caranus*, became one under *Perdiccas*. *Herodotus* [d] tells us, that after *Perdiccas* Reigned *Araus*, or *Argæus*, *Philip*, *Æropus*, *Alcetas*, *Amyntas*, and *Alexander*, ſucceſſively. *Alexander* was contemporary to *Xerxes* King of *Perſia*, and died *An.* 4. Olymp. 79, and was ſucceeded by *Perdiccas*, and he by his ſon *Archelaus*: and *Thucydides* [e] tells us that there were eight Kings of *Macedon* before this *Archelaus*: now by reckoning above forty years a-piece to theſe Kings, Chronologers have made *Phidon* and *Caranus* older than the Olympiads; whereas if we ſhould reckon their Reigns

[c] Herod. l. 8.

[d] Herod. l. 8. c. 139.

[e] Thucyd. l. 2. prope finem.

at

at about 18 or 20 years a-piece one with another, the first seven Reigns counted backwards from the death of this *Alexander*, will place the dominion of *Phidon*, and the beginning of the Kingdom of *Macedon* under *Perdiccas* and *Caranus*, upon the 46th or 47th Olympiad, or thereabout. It could scarce be earlier, because *Leocides* the son of *Phidon*, and *Megacles* the son of *Alcmæon*, at one and the same time courted *Agarista*, the daughter of *Clisthenes* King of *Sicyon*, as *Herodotus* [f] tells us; and the *Amphictyons*, by the advice of *Solon*, made *Alcmæon*, and *Clisthenes*, and *Eurolycus* King of *Thessaly*, commanders of their army, in their war against *Cirrha*; and the *Cirrheans* were conquered *An.* 2. Olymp. 47. according to the Marbles. *Phidon* therefore and his brother *Caranus* were contemporary to *Solon*, *Alcmæon*, *Clisthenes*, and *Eurolycus*, and flourished about the 48th and 49th Olympiads. They were also contemporary in their later days to *Crœsus*; for *Solon* conversed with *Crœsus*, and *Alcmæon* entertained and conducted the messengers whom *Crœsus* sent to consult the Oracle at *Delphi*, *An.* 1. Olymp. 56. according to the Marbles, and was sent for by *Crœsus*, and rewarded with much riches.

[f] Herod. l. 6. c. 127.

But the times set down in the Marbles before the *Persian* Empire began, being collected by reckon-

reckoning the Reigns of Kings equipollent to Generations, and three Generations to an hundred years or above; with the Reigns of Kings one with another, being shorter in the proportion of about four to seven; the Chronology set down in the Marbles, until the Conquest of *Media* by *Cyrus*, *An.* 4, Olymp. 60, will approach the truth much nearer, by shortening the times before that Conquest in the proportion of four to seven. So the *Cimbrians* were conquered *An.* 2, Olymp. 47, according to the Marbles, that is 54 years before the Conquest of *Media*; and those years being shortened in the proportion of four to seven, become 31 years; which subducted from *An.* 4, Olymp. 60, place the Conquest of *Cimbri* upon *An.* 3, Olymp. 53: and, by the like correction of the Marbles, *Mercury* entertained and conducted the messengers whom *Croesus* sent to consult the Oracle at *Delphi*, *An.* 1, Olymp. 58; that is, four years before the Conquest of *Sardis* by *Cyrus*: and the Tyranny of *Pisistratus*, which by the Marbles begins at *Athens*, *An.* 4, Olymp. 54, by the like correction begins *An.* 3, Olymp. 57; and by consequence *Solon* died *An.* 4, Olymp. 57. This method may be used alone, where other arguments are wanting; but where they are not wanting the best arguments are to be preferred.

R *Iphitus*

[g] Strabo. l. 8. p. 355.

Iphitus [g] presided both in the Temple of *Jupiter Olympius*, and in the Olympic Games, and so did his successors 'till the 26th Olympiad; and so long the victors were rewarded with a *Tripos*: but then the *Pisæans* getting above the *Eleans*, began to preside, and rewarded the victors with a Crown, and instituted the *Carnea* to *Apollo*; and continued to preside 'till *Phidon* interrupted them, that is, 'till about the time of the 49th Olympiad: for [h] in the 48th Olympiad the *Eleans* entered the country of the *Pisæans*, suspecting their designs, but were prevailed upon to return home quietly; afterwards the *Pisæans* confederated with several other *Greek* nations, and made war upon the *Eleans*, and in the end were beaten: in this war I conceive it was that *Phidon* presided, suppose in the 49th Olympiad; for [i] in the 50th Olympiad, for putting an end to the contentions between the Kings about presiding, two men were chosen by lot out of the city *Elis* to preside, and their number in the 65th Olympiad was increased to nine, and afterwards to ten; and these judges were called *Hellenodicæ*, judges for or in the name of *Greece*. *Pausanias* tells us, that the *Eleans* called in *Phidon* and together with him celebrated the 8th Olympiad; he should have said the 49th Olympiad: but *Herodotus* tells us,

[h] Pausan. l. 6. c. 22.

[i] Pausan. l. 5. c. 9.

4 that

that *Phidon* removed the *Eleans*; and both might be true: the *Eleans* might call in *Phidon* against the *Piseans*, and upon overcoming be refused presiding in the Olympic games by *Phidon*, and confederate with the *Spartans*, and by their assistance overthrow the Kingdom of *Phidon*, and recover their ancient right of presiding in the games.

Strabo [k] tells us that *Phidon* was the tenth from *Temenus*; not the tenth King, for between *Cisus* and *Phidon* they Reigned not, but the tenth from father to son, including *Temenus*. If 27 years be reckoned to a Generation by the eldest sons, the nine intervals will amount unto 243 years, which counted back from the 48th Olympiad, in which *Phidon* flourished, will place the Return of the *Heraclides* about fifty years before the beginning of the Olympiads, as above. But Chronologers reckon about 515 years from the Return of the *Heraclides* to the 48th Olympiad, and account *Phidon* the seventh from *Temenus*; which is after the rate of 85 years to a Generation, and therefore not to be admitted.

[k] Strabo. l. 8. p. 358.

Cyrus took *Babylon*, according to *Ptolomy*'s Canon, nine years before his death, *An. Nabonass.* 209, *An.* 2, Olymp. 60: and he took *Sardes* a little before, namely *An.* 1, Olymp. 59, as *Scaliger* collects from *Sylocrates*: *Crœsus*

was then King of *Sardes*, and Reigned fourteen years, and therefore began to Reign *An.* 3, Olymp. 55. After *Solon* had made laws for the *Athenians*, he obliged them upon oath to observe those laws 'till he returned from his travels; and then travelled ten years, going to *Egypt* and *Cyprus*, and visiting *Thales* of *Miletus*: and upon his Return to *Athens*, *Pisistratus* began to affect the Tyranny of that city, which made *Solon* travel a second time; and now he was invited by *Crœsus* to *Sardes*; and *Crœsus*, before *Solon* visited him, had subdued all *Asia Minor*, as far as to the River *Halys*; and therefore he received that visit towards the latter part of his Reign; and we may place it upon the ninth year thereof, *An.* 5, Olymp. 57: and the legislature of *Solon* twelve years earlier, *An.* 3, Olymp. 54: and that of *Draco* still ten years earlier, *An.* 1, Olymp. 52. After *Solon* had visited *Crœsus*, he went into *Cilicia* and some other places, and died in his travels: and this was in the second year of the Tyranny of *Pisistratus*. *Damasias* was Archon when *Solon* returned from his first travels to *Athens*; and the next year *Hegestratus* was Archon, and *Solon* died before the end of the year, *An.* 3, Olymp. 57, as above: and by this reckoning the objection of *Plutarch* above mentioned is removed.

Phanias Eph. ap. Plut. in vita Solonis.

We

We have now shewed that the *Phœnicians* of *Zidon*, under the conduct of *Cadmus* and other captains, flying from their enemies, came into *Greece*, with letters and other arts, about the sixteenth year of King *David's* Reign; that *Europa* the sister of *Cadmus*, fled some days before him from *Zidon* and came to *Crete*, and there became the mother of *Minos*, about the 18th or 20th year of *David's* Reign; that *Sesostris* and the great *Bacchus*, and by consequence also *Osiris*, were one and the same King of *Egypt* with *Sesac*, and came out of *Egypt* in the fifth year of *Roboam* to invade the nations, and died 25 years after *Solomon*; that the *Argonautic* expedition was about 43 years after the death of *Solomon*; that *Troy* was taken about 76 or 78 years after the death of *Solomon*; that the *Phœnicians* of *Tyre* were driven from the *Red Sea* by the *Edomites*, about 87 years after the death of *Solomon*, and within two or three years began to make long voyages upon the *Mediterranean*, sailing to *Spain*, and beyond, under a commander whom for his industry, conduct, and discoveries, they honoured with the names of *Melcartus* and *Hercules*; that the return of the *Heraclides* into *Peloponnesus* was about 158 years after the death of *Solomon*; that *Lycurgus* the Legislator Reigned at *Sparta*, and gave the three Discs to the

the Olympic treasury, *An.* 1, Olymp. 18, or 273 years after the death of *Solomon*, the *Quinquertium* being at that time added to the Olympic Games; that the *Greeks* began soon after to build *Triremes*, and to send Colonies into *Sicily* and *Italy*, which gave the name of *Græcia magna* to those countries; that the first *Messenian* war ended about 350 years after the death of *Solomon*, *An.* 1, Olymp. 37; that *Phidon* was contemporary to *Solon*, and presided in the Olympic Games in the 49th Olympiad, that is, 397 years after the death of *Solomon*; that *Draco* was Archon, and made his laws, *An.* 1, Olymp. 52; and *Solon*, *An.* 3, Olymp. 54; and that *Solon* visited *Cræsus Ann.* 3, Olymp. 57, or 433 years after the death of *Solomon*; and *Sardes* was taken by *Cyrus* 438 years, and *Babylon* by *Cyrus* 443 years, and *Ecbatane* by *Cyrus* 445 years after the death of *Solomon*: and these periods being settled, they become a foundation for building the Chronology of the antient times upon them; and nothing more remains for settling such a Chronology, than to make these Periods a little exacter, if it can be, and to shew how the rest of the Antiquities of *Greece*, *Egypt*, *Assyria*, *Chaldæa*, and *Media* may suit therewith.

Whilst

Whilſt *Bacchus* made his expedition into *India*, *Theſeus* left *Ariadne* in the Iſland *Naxus* or *Dia*, as above, and ſucceeded his father *Ægeus* at *Athens*; and upon the Return of *Bacchus* from *India*, *Ariadne* became his miſtreſs, and accompanied him in his triumphs; and this was about ten years after the death of *Solomon*: and from that time reigned eight Kings in *Athens*, viz. *Theſeus*, *Menesſheus*, *Demophoon*, *Oxyntes*, *Aphidas*, *Thymætes*, *Melanthus*, and *Codrus*; theſe Kings, at 19 years a-piece one with another, might take up about 152 years, and end about 44 years before the Olympiads: then Reigned twelve Archons for life, which at 14 or 15 years a-piece, the State being unſtable, might take up about 174 years, and end *An.* 2, Olymp. 33: then reigned ſeven decennial Archons, which are uſually reckoned at ſeventy years; but ſome of them dying in their Regency, they might not take up above forty years, and ſo end about *An.* 2, Olymp. 43, about which time began the ſecond *Meſſenian* war: theſe decennial Archons were followed by the annual Archons, amongſt whom were the Legiſlators *Draco* and *Solon*. Soon after the death of *Codrus*, his ſecond ſon *Neleus*, not bearing the Reign of his lame brother *Medon* at *Athens*, retired into *Aſia*, and was followed by his younger

younger brothers *Androcles* and *Cyaretus*, and many others: these had the name of *Ionians*, from *Ion* the son of *Xuthus*, who commanded the army of the *Athenians* at the death of *Erechtheus*, and gave the name of *Ionia* to the country which they invaded: and about 20 or 25 years after the death of *Codrus*, these new Colonies, being now Lords of *Ionia*, set up over themselves a common Council called *Panionium*, and composed of Counsellors sent from twelve of their cities, *Miletus*, *Myus*, *Priene*, *Ephesus*, *Colophon*, *Lebedus*, *Teos*, *Clazomenæ*, *Phocæa*, *Samos*, *Chios*, and *Erythræa*: and this was the *Ionic* Migration.

Vid. Dionys. Halicarnass. l. 1. p. 44, 45.

When the *Greeks* and *Latines* were forming their Technical Chronology, there were great disputes about the Antiquity of *Rome*: the *Greeks* made it much older than the Olympiads: some of them said it was built by *Æneas*; others, by *Romus*, the son or grandson of *Æneas*; others, by *Romus*, the son or grandson of *Latinus* King of the *Aborigines*; others, by *Romus* the son of *Ulysses*, or of *Ascanius*, or of *Italus*: and some of the *Latines* at first fell in with the opinion of the *Greeks*, saying that it was built by *Romulus*, the son or grandson of *Æneas*. *Timæus Siculus* represented it built by *Romulus*, the grandson of *Æneas*, above an hundred years before the

the Olympiads; and ſo did *Nævius* the Poet, who was twenty years older than *Ennius*, and ſerved in the firſt *Punic* war, and wrote the hiſtory of that war. Hitherto nothing certain was agreed upon, but about 140 or 150 years after the death of *Alexander the Great*, they began to ſay that *Rome* was built a ſecond time by *Romulus*, in the fifteenth Age after the deſtruction of *Troy*: by Ages they meant Reigns of the Kings of the *Latines* at *Alba*, and reckoned the firſt fourteen Reigns at about 432 years, and the following Reigns of the ſeven Kings of *Rome* at 244 years, both which numbers made up the time of about 676 years from the taking of *Troy*, according to theſe Chronologers; but are much too long for the courſe of nature: and by this reckoning they placed the building of *Rome* upon the ſixth or ſeventh Olympiad; *Varro* placed it on the firſt year of the ſeventh Olympiad, and was therein generally followed by the *Romans*; but this can ſcarce be reconciled to the courſe of nature: for I do not meet with any inſtance in all hiſtory, ſince Chronology was certain, wherein ſeven Kings, moſt of whom were ſlain, Reigned 244 years in continual ſucceſſion. The fourteen Reigns of the Kings of the *Latines*, at twenty years a-piece one with another, a-

mount unto 280 years, and theſe years counted from the taking of *Troy* end in the 38th Olympiad: and the ſeven Reigns of the Kings of *Rome*, four or five of them being ſlain and one depoſed, may at a moderate reckoning amount to fifteen or ſixteen years a-piece one with another: let them be reckoned at ſeventeen years a-piece, and they will amount unto 119 years; which being counted backwards from the Regifuge, end alſo in the 38th Olympiad: and by theſe two reckonings *Rome* was built in the 38th Olympiad, or thereabout. The 280 years and the 119 years together make up 399 years; and the ſame number of years ariſes by counting the twenty and one Reigns at nineteen years a-piece: and this being the whole time between the taking of *Troy* and the Regifuge, let theſe years be counted backward from the Regifuge, *An.* 1, Olymp. 68, and they will place the taking of *Troy* about 74 years after the death of *Solomon*.

When *Seſoſtris* returned from *Thrace* into *Egypt*, he left *Æetes* with part of his army in *Colchis*, to guard that paſs; and *Phryxus* and his ſiſter *Helle* fled from *Ino*, the daughter of *Cadmus*, to *Æetes* ſoon after, in a ſhip whoſe enſign was a golden ram: *Ino* was therefore alive in the fourteenth year of *Rehoboam*, the year in which

Seſoſtris returned into *Egypt*; and by conſequence her father *Cadmus* flouriſhed in the Reign of *David*, and not before. *Cadmus* was the father of *Polydorus*, the father of *Labdacus*, the father of *Laius*, the father of *Oedipus*, the father of *Eteocles* and *Polynices* who ſlew one another in their youth, in the war of the ſeven Captains at *Thebes*, about ten or twelve years after the *Argonautic* Expedition: and *Therſander*, the ſon of *Polynices*, warred at *Troy*. Theſe Generations being by the eldeſt ſons who married young, if they be reckoned at about twenty and four years to a Generation, will place the birth of *Polydorus* upon the 18th year of *David*'s Reign, or thereabout: and thus *Cadmus* might be a young man, not yet married, when he came firſt into *Greece*. At his firſt coming he ſail'd to *Rhodes*, and thence to *Samothrace*, an Iſland near *Thrace* on the north ſide of *Lemnos*, and there married *Harmonia*, the ſiſter of *Jaſius* and *Dardanus*, which gave occaſion to the *Samothracian* myſteries: and *Polydorus* might be their ſon, born a year or two after their coming; and his ſiſter *Europa* might be then a young woman, in the flower of her age. Theſe Generations cannot well be ſhorter; and therefore *Cadmus*, and his ſon *Polydorus*, were not younger than we have reckoned them: nor can they be much longer,

without making *Polydorus* too old to be born in *Europe*, and to be the ſon of *Harmonia* the ſiſter of *Juſtus*. *Labdacus* was therefore born in the end of *David*'s Reign, *Laius* in the 24th year of *Solomon*'s, and *Oedipus* in the ſeventh of *Roboam*'s, or thereabout: unleſs you had rather ſay, that *Polydorus* was born at *Zidon*, before his father came into *Europe*; but his name *Polydorus* is in the language of *Greece*.

Polydorus married *Nyctheis*, the daughter of *Nycteus* a native of *Greece*, and dying young, left his Kingdom and young ſon *Labdacus* under the adminiſtration of *Nycteus*. Then *Epopeus* King of *Egialus*, afterwards called *Sicyon*, ſtole *Antiope* the daughter of *Nycteus*, [m] and *Nycteus* thereupon made war upon him, and in a battle wherein *Nycteus* overcame, both were wounded and died ſoon after. *Nycteus* left the tuition of *Labdacus*, and adminiſtration of the Kingdom, to his brother *Lycus*; and *Epopeus* or, as *Hyginus* [n] calls him, *Epaphus* the *Sicyonian*, left his Kingdom to *Lamedon*, who preſently ended the war, by ſending home *Antiope*: and ſhe, in returning home, brought forth *Amphion* and *Zethus*. *Labdacus* being grown up received the Kingdom from *Lycus*, and ſoon after dying left it again to his adminiſtration, for his young ſon *Laius*. When *Amphion* and *Zethus* were about twenty

[m] Pauſan. l. 2. c. 6.

[n] Hygin. Fab. 7 & 8.

years old, at the inſtigation of their mother *Antiope*, they killed *Lycus*, and made *Laius* flee to *Pelops*, and ſeized the city *Thebes*, and compaſſed it with a wall; and *Amphion* married *Niobe* the ſiſter of *Pelops*, and by her had ſeveral children, amongſt whom was *Chloris*, the mother of *Periclymenus* the *Argonaut*. *Pelops* was the father of *Piſthenes*, *Atreus*, and *Thyeſtes*; and *Agamemnon* and *Menelaus*, the adopted ſons of *Atreus*, warred at *Troy*. *Ægiſthus*, the ſon of *Thyeſtes*, ſlew *Agamemnon* the year after the taking of *Troy*; and *Atreus* died juſt before *Paris* ſtole *Helena*, which, according to [o] *Homer*, was twenty years before the taking of *Troy*. *Deucalion* the ſon of *Minos*, [p] was an *Argonaut*; and *Talus* another ſon of *Minos*, was ſlain by the *Argonauts*; and *Idomeneus* and *Meriones*, the grandſons of *Minos*, were at the *Trojan* war. All theſe things confirm the ages of *Cadmus* and *Europa*, and their poſterity, above aſſigned, and place the death of *Epopeus* or *Epaphus* King of *Sicyon*, and birth of *Amphion* and *Zethus*, upon the tenth year of *Solomon*; and the taking of *Thebes* by *Amphion* and *Zethus*, and the flight of *Laius* to *Pelops*, upon the thirtieth year of that King, or thereabout. *Amphion* might marry the ſiſter of *Pelops*, the ſame year, and *Pelops* come into *Greece* three or four years before that flight, or about the 26th year of *Solomon*.

[o] Homer. Iliad. Ω.
[p] Hygin. Fab. 14.

In

In the days of *Erechtheus* King of *Athens*, and *Celeus* King of *Eleuſis*, *Ceres* came into *Attica*; and educated *Triptolemus* the ſon of *Celeus*, and taught him to ſow corn. She [q] lay with *Jaſion*, or *Jaſius*, the brother of *Harmonia* the wife of *Cadmus*; and preſently after her death *Erechtheus* was ſlain, in a war between the *Athenians* and *Eleuſinians*; and, for the benefaction of bringing tillage into *Greece*, the *Eleuſinia Sacra* were inſtituted to her [r] with *Egyptian* ceremonies, by *Celeus* and *Eumolpus*; and a Sepulchre or Temple was erected to her in *Eleuſine*, and in this Temple the families of *Celeus* and *Eumolpus* became her Prieſts: and this Temple, and that which *Eurydice* erected to her daughter *Danae*, by the name of *Juno Argiva*, are the firſt inſtances that I meet with in *Greece* of Deifying the dead, with Temples, and Sacred Rites, and Sacrifices, and Initiations, and a ſucceſſion of Prieſts to perform them. Now by this hiſtory it is manifeſt that *Erechtheus*, *Celeus*, *Eumolpus*, *Ceres*, *Jaſius*, *Cadmus*, *Harmonia*, *Aſterius*, and *Dardanus* the brother of *Jaſius*, and one of the founders of the Kingdom of *Troy*, were all contemporary to one another, and flouriſhed in their youth, when *Cadmus* came firſt into *Europe*. *Erechtheus* could not be much older, becauſe his daughter *Procris* convers'd with *Minos* King of *Crete*; and his grandſon

[q] Homer. Odyſ. E. Diodor. l. 5. p. 237.

[r] Diodor. l. 1. p. 17.

ſon *Theſpis* had fifty daughters, who lay with *Hercules*; and his daughter *Orithyia* was the mother of *Calais* and *Zetes*, two of the *Argonauts* in their youth; and his ſon *Orneus* [f] was the father of *Peteos*, the father of *Meneſtheus*, who warred at *Troy*: nor much younger, becauſe his ſecond ſon *Pandion*, who with the *Metionides* depoſed his elder brother *Cecrops*, was the father of *Ægeus*, the father of *Theſeus*; and *Metion*, another of his ſons, was the father of *Eupalamus*, the father of *Dædalus*, who was older than *Theſeus*; and his daughter *Creuſa* married *Xuthus*, the ſon of *Hellen*, and by him had two ſons, *Achæus* and *Ion*; and *Ion* commanded the army of the *Athenians* againſt the *Eleuſinians*, in the battle in which his grandfather *Erechtheus* was ſlain: and this was juſt before the inſtitution of the *Eleuſinia Sacra*, and before the Reign of *Pandion* the father of *Ægeus*. *Erechtheus* being an *Egyptian* procured corn from *Egypt*, and for that benefaction was made King of *Athens*; and near the beginning of his Reign *Ceres* came into *Attica* from *Sicily*, in queſt of her daughter *Proſerpina*. We cannot err much if we make *Hellen* contemporary to the Reign of *Saul*, and to that of *David* at *Hebron*; and place the beginning of the Reign of *Erechtheus* in the 25th year, the coming of *Ceres* into *Attica* in the 30th year, and the diſ-

[f] Pauſan. l. 2. c. 25.

perſion

perſion of corn by *Triptolemus* about the 40th year of *David's* Reign; and the death of *Ceres* and *Erechtheus*, and inſtitution of the *Eleuſinia Sacra*, between the tenth and fifteenth year of *Solomon*.

Teucer, *Dardanus*, *Erichthonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus* Reigned ſucceſſively at *Troy*; and their Reigns, at about twenty years a-piece one with another, amount unto an hundred and forty years: which counted back from the taking of *Troy*, place the beginning of the Reign of *Teucer* about the fifteenth year of the Reign of King *David*; and that of *Dardanus*, in the days of *Ceres*, who lay with *Jaſius* the brother of *Dardanus*: whereas Chronologers reckon that the ſix laſt of theſe Kings Reigned 296 years, which is after the rate of 49⅓ years a-piece one with another; and that they began their Reign in the days of *Moſes*. *Dardanus* married the daughter of *Teucer*, the ſon of *Scamander*, and ſucceeded him: whence *Teucer* was of about the ſame age with *David*.

Upon the return of *Seſoſtris* into *Egypt*, his brother *Danaus* not only attempted his life, as above, but alſo commanded his daughters, who were fifty in number and had married the ſons of *Seſoſtris*, to ſlay their husbands; and then fled with his daughters from *Egypt*, in a long

ſhip

ſhip of fifty oars. This Flight was in the fourteenth year of *Reboboam*. *Danaus* came firſt to *Lindus*, a town in *Rhodes*, and there built a Temple, and erected a Statue to *Minerva*, and loſt three of his daughters by a plague which raged there; and then ſailed thence with the reſt of his daughters to *Argos*. He came to *Argos* therefore in the fifteenth or ſixteenth year of *Reboboam*: and at length contending there with *Gelanor* the brother of *Euryſtheus* for the crown of *Argos*, was choſen by the people, and Reigned at *Argos*, while *Euryſtheus* Reigned at *Mycenæ*; and *Euryſtheus* was born [t] the ſame year with *Hercules*. *Gelanor* and *Euryſtheus* were the ſons of *Sthenelus*, by *Nicippe* the daughter of *Pelops*; and *Sthenelus* was the ſon of *Perſeus*, and Reigned at *Argos*; and *Danaus*, who ſucceeded him at *Argos*, was ſucceeded there by his ſon in law *Lynceus*, and he by his ſon *Abas*; that *Abas* who is commonly, but erroneouſly, reputed the father of *Acriſius* and *Prætus*. In the time of the *Argonautic* expedition *Caſtor* and *Pollux* were beardleſs young men, and their ſiſters *Helena* and *Clytemneſtra* were children, and their wives *Phœbe* and *Ilaira* were alſo very young: all theſe, with the *Argonauts Lynceus* and *Idas*, were the grandchildren of *Gorgophone*, the daughter of *Perſeus*, the ſon of *Danae*, the daughter of *Acriſius* and *Eurydice*;

[t] Apollodor. l. 2. Sect. 5.

rydice; and *Perieres* and *Oebalus*, the husbands of *Gorgophone*, were the ſons of *Cynortes*, the ſon of *Amyclas*, the brother of *Eurydice*. *Meſtor* or *Maſtor*, the brother of *Sthenelus*, married *Lyſidice*, another of the daughters of *Pelops*: and *Pelops* married *Hippodamia*, the daughter of *Evarete*, the daughter of *Acriſius*. *Alcmena*, the mother of *Hercules*, was the daughter of *Electryo*; and *Sthenelus*, *Meſtor* and *Electryo* were brothers of *Gorgophone*, and ſons of *Perſeus* and *Andromeda*: and the *Argonaut Aſculapius* was the grandſon of *Leucippus* and *Phlegia*, and *Leucippus* was the ſon of *Perieres*, the grandſon of *Amyclas* the brother of *Eurydice*, and *Amyclas* and *Eurydice* were the children of *Lacedæmon* and *Sparta*; and *Capaneus*, one of the ſeven Captains againſt *Thebes*, was the husband of *Evadne* the daughter of *Iphis*, the ſon of *Elector*, the ſon of *Anaxagoras*, the ſon of *Megapenthes*, the ſon of *Prætus* the brother of *Acriſius*. Now from theſe Generations it may be gathered that *Perſeus*, *Perieres* and *Anaxagoras* were of about the ſame age with *Minos*, *Peleus*, *Ægeus* and *Seſac*; and that *Acriſius*, *Prætus*, *Eurydice*, and *Amyclas*, being two little Generations older, were of about the ſame age with King *Davids* and *Erechtheus*; and that the Temple of *Juno Argiva* was built about the ſame time with the Temple of *Solomon*; the ſame being

ing built by *Eurydice* to her daughter *Danae*, as above; or as ſome ſay, by *Piraſus* or *Piranthus*, the ſon or ſucceſſor of *Argus*, and great grandſon of *Phoroneus*: for the firſt Prieſteſs of that Goddeſs was *Callithea* the daughter of *Piranthus*; *Callithea* was ſucceeded by *Alcinoe*, about three Generations before the taking of *Troy*, that is about the middle of *Solomon*'s Reign: in her Prieſthood the *Siculi* paſſed out of *Italy* into *Sicily*: afterwards *Hypermneſtra* the daughter of *Danaus* became Prieſteſs of this Goddeſs, and ſhe flouriſhed in the times next before the *Argonautic* expedition: and *Admeta*, the daughter of *Euryſtheus*, was Prieſteſs of this *Juno* about the times of the *Trojan* war. *Andromeda* the wife of *Perſeus*, was the daughter of *Cepheus* an *Egyptian*, the ſon of *Belus*, according to [u] *Herodotus*; and the *Egyptian Belus* was *Ammon*: *Perſeus* took her from *Joppa*, where *Cepheus*, I think a kinſman of *Solomon*'s Queen, reſided in the days of *Solomon*. *Acriſius* and *Prætus* were the ſons of *Abas*; but this *Abas* was not the ſame man with *Abas* the grandſon of *Danaus*, but a much older Prince, who built *Abæa* in *Phocis*, and might be the Prince from whom the iſland *Euboea* [w] was anciently called *Abantis*, and the people thereof *Abantes*: for *Apollonius Rhodius* [x] tells us, that the *Argonaut Canthus* was the ſon of *Canethus*,

[u] Herod. l. 7.

[w] Bochart. Canaan. part. 2. cap. 13.

[x] Apollon. Argonaut. l. 1. v. 77.

and that *Canethus* was of the poſterity of *Abas*; and the Commentator upon *Apollonius* tells us further, that from this *Abas* the inhabitants of *Eubœa* were anciently called *Abantes*. This *Abas* therefore flouriſhed three or four Generations before the *Argonautic* expedition, and ſo might be the father of *Acriſius*: the anceſtors of *Acriſius* were accounted *Egyptians* by the *Greeks*, and they might come from *Egypt* under *Abas* into *Eubœa*, and from thence into *Peloponneſus*. I do not reckon *Phorbas* and his ſon *Triopas* among the Kings of *Argos*, becauſe they fled from that Kingdom to the Iſland *Rhodes*; nor do I reckon *Crotopus* among them, becauſe he went from *Argos*, and built a new city for himſelf in *Megaris*, as [y] *Conon* relates.

[y] Conon. Narrat. 13.

We ſaid that *Pelops* came into *Greece* about the 26th year of *Solomon*: he [z] came thither in the days of *Acriſius*, and in thoſe of *Endymion*, and of his ſons, and took *Ætolia* from *Ætolus*. *Endymion* was the ſon of *Aëthlius*, the ſon of *Protogenia*, the ſiſter of *Hellen*, and daughter of *Deucalion*: *Phrixus* and *Helle*, the children of *Athamas*, the brother of *Siſyphus* and ſon of *Æolus*, the ſon of *Hellen*, fled from their ſtepmother *Ino*, the daughter of *Cadmus*, to *Æetes* in *Colchis*, preſently after the return of *Seſoſtris* into *Egypt*: and *Jaſon* the *Argonaut* was the ſon of *Æſon*, the ſon of *Cretheus*, the ſon of *Æolus*, the ſon of

[z] Pauſan. l. 5. c. 1. Apollodor. l. 1. c. 7.

of *Hellen*: and *Calyce* was the wife of *Aethlius*, and mother of *Endymion*, and daughter of *Æolus*, and ſiſter of *Cretheus*, *Siſyphus* and *Athamas*: and by theſe circumſtances *Cretheus*, *Siſyphus* and *Athamas* flouriſhed in the latter part of the Reign of *Solomon*, and in the Reign of *Rehoboam*. *Aethlius*, *Æolus*, *Xuthus*, *Dorus*, *Tantalus*, and *Danae* were contemporary to *Erechtheus*, *Jaſius* and *Cadmus*; and *Hellen* was about one, and *Deucalion* about two Generations older than *Erechtheus*. They could not be much older, becauſe *Xuthus* the youngeſt ſon of *Hellen* [a] married *Creuſa* the daughter of *Erechtheus*; nor could they be much younger, becauſe *Cephalus* the ſon of *Deioneus*, the ſon of *Æolus*, the eldeſt ſon of *Hellen*, [b] married *Procris* the daughter of *Erechtheus*; and *Procris* fled from her huſband to *Minos*. Upon the death of *Hellen*, his youngeſt ſon *Xuthus* [c] was expelled *Theſſaly* by his brothers *Æolus* and *Dorus*, and fled to *Erechtheus*, and married *Creuſa* the daughter of *Erechtheus*, by whom he had two ſons, *Achæus* and *Ion*, the youngeſt of which grew up before the death of *Erechtheus*, and commanded the army of the *Athenians*, in the war in which *Erechtheus* was ſlain: and therefore *Hellen* died about one Generation before *Erechtheus*.

[a] Pauſan. l. 7. c. 1.

[b] Pauſan. l. 1. c. 37. & l. 10. c. 29.

[c] Pauſan. l. 7. c. 1.

Siſyphus therefore built *Corinth* about the latter

end

end of the Reign of *Solomon*, or the beginning of the Reign of *Reboboam*. Upon the flight of *Phrixus* and *Helle*, their father *Athamas*, a little King in *Bœotia*, went diſtracted and ſlew his ſon *Learchus*; and his wife *Ino* threw her ſelf into the ſea, together with her other ſon *Melicertus*; and thereupon *Siſyphus* inſtituted the *Iſthmia* at *Corinth* to his nephew *Melicertus*. This was preſently after *Seſoſtris* had left *Æetes* in *Colchis*, I think in the fifteenth or ſixteenth year of *Reboboam*: ſo that *Athamas*, the ſon of *Æolus* and grandſon of *Hellen*, and *Ino* the daughter of *Cadmus*, flouriſhed 'till about the ſixteenth year of *Reboboam*. *Siſyphus* and his ſucceſſors *Ornytion*, *Thoas*, *Demophon*, *Propodas*, *Doridas*, and *Hyanthidas* Reigned ſucceſſively at *Corinth*, 'till the return of the *Heraclides* into *Peloponneſus*: then Reigned the *Heraclides*, *Aletes*, *Ixion*, *Agelas*, *Prummis*, *Bacchis*, *Agelas* II, *Eudamus*, *Ariſtodemus*, and *Teleſtes* ſucceſſively about 170 years, and then *Corinth* was governed by *Prytanes* or annual Archons about 42 years, and after them by *Cypſelus* and *Periander* about 48 years more.

Celeus King of *Eleuſis*, who was contemporary to *Erechtheus*, [d] was the ſon of *Rharus*, the ſon of *Cranaus*, the ſucceſſor of *Cecrops*; and in the Reign of *Cranaus*, *Deucalion* fled with his ſons

[d] Heſych. in Κράναος.

ſons *Hellen* and *Amphictyon* from the flood which then overflowed *Theſſaly*, and was called *Deucalion*'s flood: they fled into *Attica*, and there *Deucalion* died ſoon after; and *Pauſanias* tells us that his ſepulchre was to be ſeen near *Athens*. His eldeſt ſon *Hellen* ſucceeded him in *Theſſaly*, and his other ſon *Amphictyon* married the daughter of *Cranaus*, and Reigning at *Thermopylæ*, erected there the *Amphictyonic* Council; and *Acriſius* ſoon after erected the like Council at *Delphi*. This I conceive was done when *Amphictyon* and *Acriſius* were aged, and fit to be Counſellors; ſuppoſe in the latter half of the Reign of *David*, and beginning of the Reign of *Solomon*; and ſoon after, ſuppoſe about the middle of the Reign of *Solomon*, did *Phemonoë* become the firſt Prieſteſs of *Apollo* at *Delphi*, and gave Oracles in hexameter verſe: and then was *Acriſius* ſlain accidentally by his grandſon *Perſeus*. The Council of *Thermopylæ* included twelve nations of the *Greeks*, without *Attica*, and therefore *Amphictyon* did not then Reign at *Athens*: he might endeavour to ſucceed *Cranaus*, his wife's father, and be prevented by *Erechtheus*.

Between the Reigns of *Cranaus* and *Erechtheus*, Chronologers place alſo *Erichthonius*, and his ſon *Pandion*; but I take this *Erichthonius* and this his ſon *Pandion*, to be the ſame with

Erech-

Erechtheus and his son and successor *Pandion*, the names being only repeated with a little variation in the list of the Kings of *Attica*: for *Erichthonius*, he that was the son of the Earth, nursed up by *Minerva*, is by *Homer* called *Erechtheus*, and *Themistius* [a] tells us, that it was *Erechtheus* that first joyned a chariot to horses; and *Plato* [b] alluding to the story of *Erichthonius* in a basket, saith, *The people of magnanimous* Erechtheus *is beautiful, but it behoves to be-hold him taken out*. *Erechtheus* therefore immediately succeeded *Cranaus*, while *Amphictyon* Reigned at *Thermopylæ*. In the Reign of *Cranaus* the Poets place the flood of *Deucalion*, and therefore the death of *Deucalion*, and the Reign of his sons *Hellen* and *Amphictyon*, in *Thessaly* and *Thermopylæ*, was but a few years, suppose eight or ten, before the Reign of *Erechtheus*.

[a] Themist. Orat. 19.

[b] Plato in Alcib. I.

The first Kings of *Arcadia* were successively [c] *Pelasgus*, *Lycaon*, *Nyctimus*, *Arcas*, *Elatus*, *Apidanus*, *Amphidus*, *Lycorgus*, *Echemus*, *Agapenor*, *Hippothoon*, *Aletes* II, *Oxylus*, *Glaucus*, &c. Under *Oxylus* the *Heraclidæ* returned into *Peloponnesus*, as above. *Agapenor* was one of those who conducted *Helena*, the captive Queen before he reigned, and afterwards he went to the war at *Troy*, and thence to *Cyprus*, and there built *Paphus*. *Hippothoon* flew *Hyllus* the son of *Hercules*. *Lycurgus*,

[c] Pausan. l. 8. c. 1, 2, 3, 4, 5.

[illegible], Cephus, and [illegible], were [illegible] Pauſan. l. 8. c. 4
of Alæus, the ſon of Aphidas, the ſon [illegible] Apollon. Argonaut.
the ſon of Cepheus, the daughter of [illegible] l. 1. v. 161.
Aleus lay with Hercules, and Aleus the [illegible]
Lycurgus was an Argonaut, and his uncle [illegible]
phus was his Governour in that Expedition;
and Lycurgus ſtay'd at home, to look after his
aged father Aleus, who might be born about [illegible]
years before that Expedition; and his grand-
father Aleus might be born about the end of
the Reign of Saul, and Lycurgus the grandſon
of Aleus might be born then, and dye before
the middle of David's Reign; and His youngeſt
ſon Oenotrus, the Janus of the Latines, might
grow up, and lead a colony into Italy before
the Reign of Solomon. Aleus received [illegible] Pauſan.
corn from Triptolemus, and taught his people to l. 8. c. 4.
make bread of it; and ſo did Eumelus, the firſt
King of a region afterwards called Achaia: and
therefore Aleus and Eumelus were contemporary
to Triptolemus, and to his old father Celeus, and
to Eretheus King of Athens; and [illegible]
Rharus, and her father Lycurgus to Oenotrus: but
Lycurgus died before Oenotrus, ſo as to leave room
for Eumelus's ſtood between their deaths. The
[illegible] of Aleus between his Blood
[illegible] of the Heraclidæ into Peloponeſus
[illegible]
and [illegible] about twenty

years to a Reign one with another, took up about 220 years; and these years counted back from the Return of the *Heraclides*, place the Flood of *Deucalion* upon the fourteenth year of *David*'s Reign, or thereabout.

[k] Herod. l. 5. c. 58.

Herodotus [k] tells us, that the *Phœnicians* who came with *Cadmus* brought many doctrines into *Greece*: for amongst those *Phœnicians* were a sort of men called *Curetes*, who were skilled in the Arts and Sciences of *Phœnicia*, above other men, and settled some in *Phrygia*, where they were called *Corybantes*; some in *Crete*, where they were called *Idæi Dactyli*; some in *Rhodes*, where they were called *Telchines*; some in *Samothrace*, where they were called *Cabiri*; some in *Lemnos*, where, before the invention of iron, they wrought in copper, in a city thence called *Chalcis*; some in *Lemnos*, where they assisted *Vulcan*; and some in *Imbros*, and other places: and a considerable number of them settled in *Æolia*, which was thence called the country of the *Curetes*; until *Æolus* the son of *Hellenius*, having slain *Apis* King of *Sicyon*, fled thither, and by the assistance of his father invaded it, and from his own name called it *Æolis*: and by the assistance of these artificers, *Cadmus* found out gold in the mountain *Pangæus* in *Thrace*, and copper at *Thebes*; whence copper ore is still called *Cadmia*. Where they settled they wrought

[l] Strabo l. 10. p. 464, 465, 466.

first

first in copper, 'till iron was invented, and then in iron; and when they had made themselves armour, they danced in it at the sacrifices with tumult and clamour, and bells, and pipes, and drums, and swords, with which they struck upon one another's armour, in musical times, appearing seized with a divine fury; and this is reckoned the original of music in *Greece*: so *Solinus*, [m] *Studium musicum inde cæptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent*: and [n] *Isidorus*, *Studium musicum ab Idæis Dactylis captum*. *Apollo* and the Muses were two Generations later. *Clemens* [o] calls the *Idæi Dactyli* barbarous, that is strangers; and saith, that they were reputed the first wise men, to whom both the letters which they call *Ephesian*, and the invention of musical rhymes are referred: it seems that when the *Phœnician* letters, ascribed to *Cadmus*, were brought into *Greece*, they were at the same time brought into *Phrygia* and *Crete*, by the *Curetes*; who settled in those countries, and called them *Ephesian*, from the city *Ephesus*, where they were first taught. The *Curetes*, by their manufacturing copper and iron, and making swords, and armour, and edged tools for hewing and carving of wood, brought into *Europe* a new way of fighting; and gave *Minos*

[m] Solin. Polyhist. c. 11.

[n] Isidor. originum. lib. xi. c. 6.

[o] Clem. Strom. l. 1.

an opportunity of building a Fleet, and gaining the dominion of the seas; and set on foot the trades of Smiths and Carpenters in *Greece*, which are the foundation of manual trades: the [r] fleet of *Minos* was without sails, and *Dædalus* fled from him by adding sails to his vessel; and therefore ships with sails were not used by the *Greeks* before the flight of *Dædalus*, and death of *Minos*, who was slain in pursuing him to *Sicily*, in the Reign of *Rhoboam*: *Dædalus* and his nephew *Talus*, in the latter part of the Reign of *Solomon*, invented the chip-ax, and saw, and wimble, and perpendicular, and compass, and turning-lath, and glew, and the potter's wheel; and his father *Eupalamus* invented the anchor: and these things gave a beginning to manual Arts and Trades in *Europe*.

r Pausan. l. 9. c. 11.

The [q] *Curetes*, who thus introduced Letters, and Music, and Poetry, and Dancing, and Arts, and attended on the Sacrifices, were no less active about religious institutions, and for their skill and knowledge and mystical practices, were accounted wise men and conjurers by the vulgar. In *Phrygia* their mysteries were about *Rhea*, called *Magna Mater*, and from the places where she was worshipped, *Cybele*, *Berecynthia*, *Pessinuntia*, *Dindymene*, *Mygdonia*, and *Idæa Phrygia*: and in *Crete*, and the *Tetra Curetum*, they

q Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.

were

were about *Jupiter Olympius*, the son of the Cretan *Rhea*; they represented, that when *Jupiter* was born in *Crete*, his mother *Rhea* caused him to be educated in a cave in mount *Ida*, under their care and tuition; and that they danced about him in armour, with great noise, that his father *Saturn* might not hear him cry; and when he was grown up, assisted him in conquering his father, and his father's friends; and in memory of these things instituted their mysteries. *Bochart* brings them from *Palestine*, and thinks that they had the name of *Curetes* from the people among the *Philistims* called *Cretheim*, or *Cerethites*: Ezek. xxv. 16. Zeph. ii. 5. 1 Sam. xxx. 14. for the *Philistims* conquered *Zidon*, and mixed with the *Zidonians*.

[r] Strabo l. 10. p. 468. 472. Diodor. l. 5. c. 4.

[s] Lucian de sacrificiis. Apollod. l. 1. c. 1. sect. 3. & c. 2. sect. 1.

[t] Boch. in Canaan. l. 1. c. 15.

The two first Kings of *Crete*, who reigned after the coming of the *Curetes*, were *Asterius* and *Minos*; and *Europa* was the Queen of *Asterius*, and mother of *Minos*; and the *Idaan Curetes* were her countrymen, and came with her and her brother *Alymnus* into *Crete*, and dwelt in the *Idaan* cave in her Reign, and there educated *Jupiter*, and found out iron, and made armour: and therefore these three, *Asterius*, *Europa*, and *Minos*, must be the *Saturn*, *Rhea* and *Jupiter* of the *Cretans*. *Minos* is usually called the son of *Jupiter*; but this is in relation to

the

the fable, that *Jupiter* in the ſhape of a bull, the Enſign of the Ship, carried away *Europa* from *Zidon*: for the *Phœnicians*, upon their firſt coming into *Greece*, gave the name of *Jao-pater*, *Jupiter*, to every King: and thus both *Minos* and his father were *Jupiters*. *Eschemenes*, an ancient author cited by *Athenæus*, [a] ſaid that *Minos* was that *Jupiter* who committed the rape upon *Ganimede*; though others ſaid more truly that it was *Tantalus*: *Minos* alone was that *Jupiter* who was moſt famous among the *Greeks* for Dominion and Juſtice, being the greateſt King in all *Greece* in thoſe days, and the only legiſlator. *Plutarch* [x] tells us, that the people of *Naxus*, contrary to what others write, pretended that there were two *Minos's*, and two *Ariadnes*; and that the firſt *Ariadne* married *Bacchus*, and the laſt was carried away by *Theſeus*: but [y] *Homer*, *Heſiod*, *Thucydides*, *Herodotus*, and *Strabo*, knew but of one *Minos*; and *Homer* deſcribes him to be the ſon of *Jupiter* and *Europa*, and the brother of *Rhadamanthus* and *Sarpedon*, and the father of *Deucalion* the *Argonaut*, and grandfather of *Idomeneus* who warred at *Troy*, and that he was the legiſlator of Hell: *Herodotus* [z] makes *Minos* and *Rhadamanthus* the ſons of *Europa*, contemporary to *Ægeus*: and [a] *Apollodorus* and *Hyginus* ſay, that *Minos*, the father

[a] Athen. l. 13. p. 601.

[x] Plutarch. in Theſeo.

[y] Homer Il. N. & Ξ. & Odyſ. Λ. & Τ.

[z] Herod. l. 1.

[a] Apollod. l. 3. c. 1. Hygin. Fab. 40, 41, 42, & 178.

father of *Androgeus*, *Ariadne* and *Phedra*, was the ſon of *Jupiter* and *Europa*, and brother of *Rhadamanthus* and *Sarpedon*.

Lucian [b] lets us know that *Europa* the mother of *Minos* was worſhipped by the name of *Rhea*, in the form of a woman ſitting in a chariot drawn by lions, with a drum in her hand, and a *Corona turrita* on her head, like *Aſſarte* and *Iſis*; and the *Cretans* [c] anciently ſhewed the houſe where this *Rhea* lived: and [d] *Apollonius Rhodius* tells us, that *Saturn*, while he Reigned over the *Titans* in *Olympus*, a mountain in *Crete*, and *Jupiter* was educated by the *Curetes* in the *Cretan* cave, deceived *Rhea*, and of *Philyra* begot *Chiron*: and therefore the *Cretan Saturn* and *Rhea*, were but one Generation older than *Chiron*, and by conſequence not older than *Aſterius* and *Europa*, the parents of *Minos*; for *Chiron* lived 'till after the *Argonautic* Expedition, and had two grandſons in that Expedition, and *Europa* came into *Crete* above an hundred years before that Expedition: *Lucian* [e] tells us, that the *Cretans* did not only relate, that *Jupiter* was born and buried among them, but alſo ſhewed his ſepulchre: and *Porphyry* [f] tells us, that *Pythagoras* went down into the *Idean* cave, to ſee his ſepulchre: and *Cicero*, [g] in numbering three *Jupiters*, ſaith, that the third was the *Cretan*

[b] Lucian. de Dea Syria.

[c] Diodor. l. 5. c. 4.

[d] Argonaut. l. 2. v. 1236.

[e] Lucian. de ſacrificiis.

[f] Porphyr. in vita Pythag.

[g] Cicero de Nat. Deor. l. 3.

Jupiter,

Jupiter, *Saturn*'s ſon, whoſe ſepulchre was ſhewed in *Crete*: and the Scholiaſt upon *Callimachus* [h] lets us know, that this was the ſepulchre of *Minos*: his words are, Ἐν Κρήτῃ δὲ τῷ τάφῳ τοῦ Μίνω ἐπεγέγραπτο, ΜΙΝΩΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ. τῷ χρόνῳ δὲ τοῦ Μίνω ἀπηλείφθη, ὥστε παρελείφθησαι, ΔΙΟΣ ΤΑΦΟΣ. ἐν τούτῳ οὖν ἔχειν λέγουσι Κρῆτες τὸν τάφον τοῦ Διός. *In* Crete *upon the Sepulchre of* Minos *was written*, Minois Jovis ſepulchrum: *but in time* Minois *wore out, ſo that there remained only*, Jovis ſepulchrum, *and thence the* Cretans *called it the Sepulchre of* Jupiter. By *Saturn*, *Cicero*, who was a *Latine*, underſtood the *Saturn* ſo called by the *Latines*: for when *Saturn* was expelled his Kingdom he fled from *Crete* by ſea, to *Italy*; and this the Poets expreſt by ſaying, that *Jupiter* caſt him down to *Tartarus*, that is, into the Sea: and becauſe he lay hid in *Italy*, the *Latines* called him *Saturn*; and *Italy*, *Saturnia*, and *Latium*, and themſelves *Latines*: ſo [i] *Cyprian*; *Antrum Jovis in Creta viſitur, & ſepulchrum ejus oſtenditur; & ab eo Saturnum fugatum eſſe manifeſtum eſt: unde Latium de latebra ejus nomen accepit: hic literas imprimere, hic ſignare nummos in Italia primus inſtituit, unde ærarium Saturni vocatur; & ruſticitatis hic cultor fuit, inde falcem ferens ſenex pingitur*: and *Minutius Felix*;

Saturnus

[h] Callimac. Hymn. 1. v. 8.

[i] Cypr. de Idolorum vanitate.

*Saturnus Creta profugus, Italiam metu filii ſævientis acceſſerat, & Jani ſuſceptus hoſpitio, rudes illos homines & agreſtes multa docuit, ut Græculus & politus, literas imprimere, nummos ſignare, inſtrumenta conficere: itaque latebram ſuam, quod tuto latuiſſet, vocari maluit Latium, & urbem Saturniam de ſuo nomine.** Ejus filius Jupiter Cretæ excluſo parente regnavit, illic obiit, illic filios habuit; adhuc antrum Jovis viſitur, & ſepulchrum ejus oſtenditur, & ipſis ſacris ſuis humanitatis arguitur*: and *Tertullian*; [k] *Quantum rerum argumenta docent, nuſquam invenio fideliora quam apud ipſam Italiam, in qua Saturnus poſt multas expeditiones, poſtque Attica hoſpitia conſedit, exceptus ab Jano, vel Jane ut Salii volunt. Mons quem incoluerat Saturnius dictus: civitas quam depalaverat Saturnia uſque nunc eſt. Tota denique Italia poſt Oenotriam Saturnia cognominabatur. Ab ipſo primum tabula, & imagine ſignatus nummus, & inde ærario præſidet.* By *Saturn*'s carrying letters into *Italy*, and coyning money, and teaching agriculture, and making inſtruments, and building a town, you may know that he fled from *Crete*, after letters, and the coyning of money, and manual arts were brought into *Europe* by the *Phœnicians*; and from *Attica*, after agriculture was brought into *Greece* by *Ceres*; and ſo could not be older than *Aſterius*, and *Europa*, and her bro-

[k] Tert. Apologet. c. 10.

that *Italus* and by *Italy*'s being called *Oenotria*, before it was called *Saturnia*, you may know that he came into *Italy* after *Oenotrus*, and so was not older than the sons of *Lycaon*. *Oenotrus* carried the first colony of the *Greeks* into *Italy*, *Saturn* the second, and *Evander* the third; and the *Latins* know nothing older in *Italy* than *Janus* and *Saturn*: and therefore *Oenotrus* was the *Janus* of the *Latines*, and *Saturn* was contemporary to the sons of *Lycaon*, and by consequence also to *Celeus*, *Erechtheus*, *Ceres*, and *Asterius*: for *Ceres* educated *Triptolemus* the son of *Celeus*, in the Reign of *Erechtheus*, and then taught him to plow and sow corn: *Arcas* the son of *Callisto*, and grandson of *Lycaon*, received corn from *Triptolemus*, and taught his people to make bread of it; and *Procris*, the daughter of *Erechtheus*, fled to *Minos* the son of *Asterius*. In memory of *Saturn*'s coming into *Italy* by sea, the *Latins* coined their first money with his head on one side, and a ship on the other. *Macrobius*[1] tells us, that when *Saturn* was dead, *Janus* erected an Altar to him, with sacred rites as to a God, and instituted the *Saturnalia*, and that humane sacrifices were offered to him; till *Hercules* driving the cattle of *Geryon* through *Italy*, abolished that custom: by the human sacrifices you may know that *Janus*

was

[1] Macrob. Saturnal. lib. 1. c. 7.

was of the race of *Lycaon*; which character agrees to *Oenotrus*. *Dionysius Halicarnassensis* tells us further, that *Oenotrus* having found in the western parts of *Italy* a large region fit for pasturage and tillage, but yet for the most part uninhabited, and where it was inhabited, peopled but thinly; in a certain part of it, purged from the *Barbarians*, he built towns little and numerous, in the mountains; which manner of building was familiar to the ancients: and this was the Original of Towns in *Italy*.

Pausanias tells us that *the people of Elis, who were best skilled in Antiquities, related this to have been the Original of the Olympic Games: that* Saturn *Reigned first, and had a Temple built to him in Olympia by the men of the Golden Age; and that when* Jupiter *was newly born, his mother* Rhea *recommended him to the care of the* Idæi Dactyli, *who were also called* Curetes: *that afterwards five of them, called* Hercules, Pœonius, Epimedes, Jasius, *and* Ida, *came from* Ida, *a mountain in* Crete, *into* Elis; *and* Hercules, *called also* Hercules Idæus, *being the oldest of them, in memory of the war between* Saturn *and* Jupiter, *instituted the game of racing, and that the victor should be rewarded with a crown of olive*; and there erected an altar to *Jupiter Olympius*, and called

[a] Pausan. l. 5. c. 7, vid. et. c. 13. 14. & l. 8. c. 2.

these games Olympic: and that some of the *Eleans* said, *that* Jupiter *contended here with* Saturn *for the Kingdom*; *others that* Hercules Idæus *instituted these games in memory of their victory over the* Titans: for the people of *Arcadia* [o] had a tradition, that the Giants fought with the Gods in the valley of *Bathos*, near the river *Alpheus* and the fountain *Olympias*. [p] Before the Reign of *Asterius*, his father *Teutamus* came into *Crete* with a colony from *Olympia*; and upon the flight of *Asterius*, some of his friends might retire with him into their own country, and be pursued and beaten there by the *Idæan Hercules*: the *Eleans* said also that *Clymenus* the grandson of the *Idæan Hercules*, about fifty years after *Deucalion*'s flood, coming from *Crete*, celebrated these games again in *Olympia*, and erected there an altar to *Juno Olympia*, that is, to *Europa*, and another to this *Hercules* and the rest of the *Curetes*; and Reigned in *Elis* 'till he was expelled by *Endymion*, [q] who thereupon celebrated these games again: and so did *Pelops*, who expelled *Ætolus* the son of *Endymion*; and so also did *Hercules* the son of *Alcmena*, and *Atreus* the son of *Pelops*, and *Oxylus*: they might be celebrated originally in triumph for victories, first by *Hercules Idæus*, upon the conquest of *Saturn* and the *Titans*; and then by *Clymenus*, upon

[o] Pausan. l. 8. c. 29.

[p] Diodor. l. 5. p. 183.

[q] Pausan l. 5. c. 8. 14.

upon his coming to Reign in the *Terra Curetum*; then by *Endymion*, upon his conquering *Clymenus*; and afterwards by *Pelops*, upon his conquering *Ætolus*; and by *Hercules*, upon his killing *Augeas*; and by *Atreus*, upon his repelling the *Heraclides*; and by *Oxylus*, upon the return of the *Heraclides* into *Peloponnesus*. This *Jupiter*, to whom they were instituted, had a Temple and Altar erected to him in *Olympia*, where the games were celebrated, and from the place was called *Jupiter Olympius*: *Olympia* was a place upon the confines of *Pisa*, near the river *Alpheus*.

In the [r] Island *Thasus*, where *Cadmus* left his brother *Thasus*, the *Phœnicians* built a Temple to *Hercules Olympius*, that *Hercules*, whom *Cicero* [s] calls *ex Idæis Dactylis*; *cui inferias afferunt*. When the mysteries of *Ceres* were instituted in *Eleusis*, there were other mysteries instituted to her and her daughter and daughter's husband, in the Island *Samothrace*, by the *Phœnician* names of *Dii Cabiri Axieros*, *Axiokersa*, and *Axiokerses*, that is, the great Gods *Ceres*, *Proserpina* and *Pluto*: for [t] *Jasius* a *Samothracian*, whose sister married *Cadmus*, was familiar with *Ceres*; and *Cadmus* and *Jasius* were both of them instituted in these mysteries. *Jasius* was the brother of *Dardanus*, and

[r] Herod. l. 2. c. 44.

[s] Cic. de natura Deorum. lib. 3.

[t] Diodor. p. 223.

and married *Cybele* the daughter of *Meones* King of *Phrygia*, and by her had *Corybas*; and after his death, *Dardanus*, *Cybele* and *Corybas* went into *Phrygia*, and carried thither the mysteries of the mother of the Gods, and *Cybele* called the goddess after her own name, and *Corybas* called her priests *Corybantes*: thus *Diodorus*; but *Dionysius* saith [a] that *Dardanus* instituted the *Samothracian* mysteries, and that his wife *Chryses* learnt them in *Arcadia*, and that *Idæus* the son of *Dardanus* instituted afterwards the mysteries of the mother of the gods in *Phrygia*: this *Phrygian* Goddess was drawn in a chariot by lions, and had a *corona turrita* on her head, and a drum in her hand, like the *Phœnician* Goddess *Astarte*, and the *Corybantes* danced in armour at her sacrifices in a furious manner, like the *Idæi Dactyli*; and *Lucian* [b] tells us that she was the *Cretan Rhea*, that is, *Europa* the mother of *Minos*: and thus the *Phœnicians* introduced the practice of Deifying dead men and women among the *Greeks* and *Phrygians*; for I meet with no instance of Deifying dead men and women in *Greece*, before the coming of *Cadmus* and *Europa* from *Zidon*.

[a] Dionys. l. 1 p. 38, 42.

[b] Lucian. de saltatione.

From these originals it came into fashion among the *Greeks*, ἀλείφειν, *parentare*, to celebrate the

the funerals of dead parents with festivals and invocations and sacrifices offered to their ghosts, and to erect magnificent sepulchres in the form of temples, with altars and statues, to persons of renown; and there to honour them publickly with sacrifices and invocations: every man might do it to his ancestors; and the cities of *Greece* did it to all the eminent *Greeks*: as to *Europa* the sister, to *Alymnus* the brother, and to *Minos* and *Rhadamanthus* the nephews of *Cadmus*; to his daughter *Ino*, and her son *Melicertus*; to *Bacchus* the son of his daughter *Semele*, *Aristarchus* the husband of his daughter *Autonoe*, and *Jasius* the brother of his wife *Harmonia*; to *Hercules* a *Theban*, and his mother *Alcmena*; to *Danae* the daughter of *Acrisius*; to *Æsculapius* and *Polemocrates* the son of *Machaon*; to *Pandion* and *Theseus* Kings of *Athens*, *Hippolytus* the son of *Theseus*, *Pan* the son of *Penelope*, *Proserpina*, *Triptolemus*, *Celeus*, *Trophonius*, *Castor*, *Pollux*, *Helena*, *Menelaus*, *Agamemnon*, *Amphiaraus* and his son *Amphilochus*, *Hector* and *Alexandra* the son and daughter of *Priam*, *Phoroneus*, *Orpheus*, *Protesilaus*, *Achilles* and his mother *Thetis*, *Ajax*, *Arcas*, *Idomeneus*, *Merione*, *Æacus*, *Melampus*, *Brisamartis*, *Adrastus*, *Iolaus*, and divers others. They Deified their dead in divers manners, according

y Arnob. adv. gent. l. 6. p. 131.

Gods, [illegible] and the
[illegible]
[illegible]
and [illegible] Kingdom,
and [illegible] their dead
Kings [illegible]; hence came the Gods of
Love, [illegible] and Goddesses called *Baalim*
and *Ashtaroth*, the Calamities, the Deaths or
Ghosts to whom they sacrificed, and the *Moloch*
to whom they offered their children in the days
of [illegible] and the Judges. Every City set up the
worship of its own Founder and Kings, and by
[illegible] and [illegible] spread the worship,
and it became the *Phœnician* and *Egyptian*
[illegible] the practice of Deifying the
dead [illegible] the lower *Egypt* began
to worship [illegible] in the days of *Moses*;
and to this worship the second commandment
is directed: when the Shepherds invaded the
lower *Egypt*, they changed this worship of the
ox [illegible], and forced that of their own
Kings: and as under the Temple of *Bytis*
and *Mnevis*, under *Memphis* and *Anubis*,
expelling the Shepherds, checked the worship of
the Gods of the Shepherds, and Deifying their
own Kings and Princes, promoted the worship
of many of them into their conquests; and
made them more universal than the false Gods
of any other nation had been before, so as to be

[a] Herod. l. 2. initio.

[b] Diodor. l. 1. p. 8.

[c] Hesiod. opera. v. 108.

[illegible]

[illegible] Herod. l. 3. initio.

[illegible] Apollon. Argonaut. l. 4. v. 1643.

[illegible] Diodor. l. 1. p. 8.

[illegible]

[illegible] Hesiod. oper. v. 108.

[illegible]

[illegible]cave,

cand and be about 88 years old in the time of the Argonautic expedition, when he invented the Asterisms; and this is within the reach of nature. The Golden Age therefore falls in with the Reign of *Saturn*, and the silver Age with that of *Minos*; and to make these Ages much longer than ordinary generations, is to make *Chiron* live much longer than according to the course of nature. This fable of the four Ages seems to have been made by the *Curetes* in the fourth Age, in memory of the first four Ages of their coming into *Europe* as into a new world, and in honour of their country-woman *Europa*, and her husband *Asterius* the Saturn of the *Latines*, and of his son *Minos* the Cretan Jupiter, and grandson *Deucalion*, who Reigned till the *Argonautic* expedition, and is sometimes reckoned among the *Argonauts*, and of their great grandson *Ulysses* who warred at *Troy*. *Hesiod* tells us that he himself lived in the fifth Age, the Age next after the taking of *Troy*, and therefore he flourished within thirty or thirty five years after it: and *Homer* was of about the same Age, for he [a] lived some time with *Mentor* in *Ithaca*, and there learnt of him many things concerning *Ulysses*, with whom *Mentor* had been personally acquainted: now *Herodotus*, the oldest Historian of the *Greeks* now extant, [b] tells us

[a] Vita Homeri Herodoto adscr.

[b] Herod. l. 2.

I have now carried up the Chronology of the *Greeks* as high as to the first use of letters, the first plowing and sowing of corn, the first manufacturing of copper and iron, the beginning of the trades of Smiths, Carpenters, Joyners, Turners, Brick-makers, Stone-cutters, and Potters, in *Europe*, the first walling of cities about, the first building of Temples, and the original of Oracles in *Greece*, the beginning of navigation by the Stars in long ships with sails, the erecting of the *Amphictyonic* Council, the first Ages of *Greece*, called the Golden, Silver, Brazen and Iron Ages, and the flood of *Deucalion* which immediately preceded them. Those Ages could not be earlier than the invention and use of the four metals in *Greece*, from whence they had their names; and the flood of *Ogyges* could not be much above two or three ages earlier than that of *Deucalion*; for among such wandering people as were then in *Europe*, there could be no memory of things done above three or four ages before the first use of letters: and the expulsion of the Shepherds out of *Egypt*, which gave the first occasion to the coming of people from *Egypt* into *Greece*, and to the building of houses and villages in *Greece*, was scarce earlier than the days of *Eli* and *Samuel*; for *Manetho* tells us, that when they were

forced

forced to quit *Aharis* and retire out of *Egypt*, they went through the wilderness into *Judea*, and built *Jerusalem*: I do not think, with *Manetho*, that they were the *Israelites* under *Moses*, but rather believe that they were *Canaanites*; and upon leaving *Aharis* mingled with the *Philistims* their next neighbours: though some of them might assist *David* and *Solomon* in building *Jerusalem* and the Temple.

Saul was made King, that he might relieve *Israel* out of the hand of the *Philistims*, who oppressed them; and in the second year of his Reign, the *Philistims* brought into the field against him *thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore for multitude*: the *Canaanites* had their horses from *Egypt*; and yet in the days of *Moses* all the chariots of *Egypt*, with which *Pharaoh* pursued *Israel*, were but six hundred, *Exod.* xiv. 7. From the great army of the *Philistims* against *Saul*, and the great number of their horses, I seem to gather that the Shepherds had newly relinquished *Egypt*, and joyned them: the Shepherds might be beaten and driven out of the greatest part of *Egypt*, and shut up in *Aharis* by *Misphragmuthosis* in the latter end of the days of *Eli*; and some of them fly to the *Philistims*, and strengthen them against *Israel*, in the last year of *Eli*; and from the *Philistims*

f 1 Sam. ix. 16. & xiii. 5. 19, 20.

Iſſians ſome of the Shepherds might go to *Zidon*, and from *Zidon*, by ſea to *Aſia minor* and *Greece*: and afterwards, in the beginning of the Reign of *Saul*, the Shepherds who ſtill remained in *Egypt* might be forced by *Tethmoſis* or *Amoſis*, the ſon of *Miſphragmuthoſis*, to leave *Abaris*, and retire in very great numbers to the *Philiſtims*; and upon theſe occaſions ſeveral of them, as *Peloſgus*, *Inachus*, *Lelex*, *Cecrops*, and *Abas*, might come with their people by ſea from *Egypt* to *Zidon* and *Cyprus*, and thence to *Aſia minor* and *Greece*, in the days of *Eli*, *Samuel* and *Saul*, and thereby begin to open a commerce by ſea between *Zidon* and *Greece*, before the revolt of *Edom* from *Judea*, and the final coming of the *Phenicians* from the *Red Sea*.

Peloſgus Reigned in *Arcadia*, and was the father of *Lycaon*, according to *Pherecydes Atheniensis*, and *Lycaon* died juſt before the flood of *Deucalion*; and therefore his father *Peloſgus* might come into *Greece* about two Generations before *Cadmus*, or in the latter end of the days of *Eli*: *Lycaon* ſacrificed children, and therefore his father might come with his people from the Shepherds in *Egypt*, and perhaps from the regions of *Heliopolis*, where they ſacrificed men, 'till *Amoſis* aboliſhed that cuſtom. *Miſphragmuthoſis* the father of *Amoſis*, drove the Shepherds

out of a great part of *Egypt*, and from thence [illegible] *Abaris*: and which great number might escape to *Greece*; some from the regions of *Heliopolis* under *Pelasgus*, and others from *Memphis* and other places, under other Captains: and hence it might come to pass that the *Pelasgians* were at the first very numerous in *Greece*, and spake a different language from the *Greeks*, and were the ringleaders in bringing into *Greece* the worship of the dead.

Inachus is called the son of *Oceanus*, perhaps because he came to *Greece* by sea. He might come with his people to *Argos* from *Egypt* in the days of *Eli*, and seat himself upon the river *Inachus*, so named from him, and leave his territories to his sons *Phoroneus*, *Aegialeus*, and *Phegeus*, in the days of *Samuel*. for *Car* the son of *Phoroneus* built a Temple to *Ceres* in *Megara*, and therefore was contemporary to *Erechtheus*. *Phoroneus* Reigned at *Argos*, and *Aegialeus* at *Sicyon*, and founded those Kingdoms; and yet *Inachus* is made above five hundred years older than *Phoroneus* by some Chronologers: but *Acusilaus*, *Asclepiades* and *Plato*, accounted *Phoroneus* the oldest King in *Greece*, and *Apollodorus* tells us, *Aegialeus* was the brother of *Phoroneus*. *Aegialeus* died without issue, and after him Reigned *Epaphus*, *Telchin*, *Apis*, *Pelasgus*, *Niobe*, *Peiasus*, *Argus*, and

g Clem. Al. Strom. l. p. 321.
h Plin. l. 7.
i Plato in Timæo.
k Apollodor. l. 3. c. 1.

Agamemnon, &c. and *Sicyon* gave his name to the Kingdom: *Herodotus* [1] ſaith that *Apis* in the *Greek* Tongue is *Epaphus*; and *Hyginus*, [2] that *Epaphus* the *Sicyonian* got *Amiopa* with child: but the later *Greeks* have made two men of the two names *Apis* and *Epaphus* or *Epopeus*, and between them inſerted twelve feigned Kings of *Sicyon*, who made no wars, nor did any thing memorable, and yet Reigned five hundred and twenty years, which is, one with another, above forty and three years a-piece. If theſe feigned Kings be rejected, and the two Kings *Apis* and *Epopeus* be reunited; *Ægialeus* will become contemporary to his brother *Phoroneus*, as he ought to be; for *Apis* or *Epopeus*, and *Nyſteus* the guardian of *Labdacus*, were ſlain in battle about the tenth year of *Solomon*, as above; and the firſt four Kings of *Sicyon*, *Ægialeus*, *Europs*, *Telchin*, *Apis*, after the rate of about twenty years to a Reign, take up about eighty years; and theſe years counted upwards from the tenth year of *Solomon*, place the beginning of the Reign of *Ægialeus* upon the twelfth year of *Samuel*, or thereabouts: and about that time began the Reign of *Phoroneus* at *Argos*; *Apollodorus* [3] calls *Adraſtus* King of *Argos*; but *Homer* [4] tells us, that he Reigned firſt at *Sicyon*: he was in the firſt war againſt *Thebes*. Some place *Janiſcus* and

[1] Herod. l. 2.

[2] Hygin. Fab. 7.

[3] Apollodor. l. 3. c. 6.

[4] Homer. Il. 1. vers. 572.

and *Phæstus* between *Polybus* and *Adrastus*, but without any certainty.

Lelex might come with his people into *Laconia* in the days of *Eli*, and leave his territories to his sons *Myles*, *Eurotas*, *Cleson*, and *Polycaon* in the days of *Samuel*. *Myles* set up a quern, or handmill to grind corn, and is reputed the first among the *Greeks* who did so: but he flourished before *Triptolemus*, and seems to have had his corn and artificers from *Egypt*. *Eurotas* the brother, or as some say the son of *Myles*, built *Sparta*, and called it after the name of his daughter *Sparta*, the wife of *Lacedæmon*, and mother of *Eurydice*. *Cleson* was the father of *Pylas*, the father of *Sciron*, who married the daughter of *Pandion* the son of *Erechtheus*, and contended with *Nisus* the son of *Pandion* and brother of *Ægeus*, for the Kingdom; and *Æacus* adjudged it to *Nisus*. *Polycaon* invaded *Messene*, then peopled only by villages, called it *Messene* after the name of his wife, and built cities therein.

Cecrops came from *Sais* in *Egypt* to *Saurus*, and thence into *Attica*: and he might do this in the days of *Samuel*, and marry *Agraule* the daughter of *Actæus*, and succeed him in *Attica* soon after, and leave his Kingdom to *Cranaus* in the Reign of *Saul*, or in the beginning

of the Reign of *David*: for the flood of *Deucalion* happened in the Reign of *Cranaus*.

Of about the ſame age with *Peluſgus*, *Inachus*, *Lelex*, and *Aſtæus*, was *Ogyges*: he Reigned in *Bœotia*, and ſome of his people were *Leleges*: and either he or his ſon *Eleuſis* built the city *Eleuſis* in *Attica*, that is, they built a few houſes of clay, which in time grew into a city. *Acuſilaus* wrote that *Phoroneus* was older than *Ogyges*, and that *Ogyges* flouriſhed 1020 years before the firſt Olympiad, as above; but *Acuſilaus* was an *Argive*, and feigned theſe things in honour of his country: to call things *Oggygian* has been a phraſe among the ancient *Greeks*, to ſignify that they are as old as the firſt memory of things; and ſo high we have now carried up the Chronology of the *Greeks*. *Inachus* might be as old as *Ogyges*, but *Acuſilaus* and his followers made them ſeven hundred years older than the truth; and Chronologers, to make out this reckoning, have lengthened the races of the Kings of *Argos* and *Sicyon*, and changed ſeveral contemporary Princes of *Argos* into ſucceſſive Kings, and inſerted many feigned Kings into the race of the Kings of *Sicyon*.

Inachus had ſeveral ſons, who Reigned in ſeveral parts of *Peloponneſus*, and there built Towns; as *Phoroneus*, who built *Phoronicum*, afterwards called

called *Argos*, from *Argus* his grandson, *Ægialeus*, who built *Ægiales*, afterwards called *Sicyon*, from *Sicyon* the grandson of *Erechtheus*; *Phegeus*, who built *Phegea*, afterwards called *Psophis*, from *Psophis* the daughter of *Lycaon*; and these were the oldest towns in *Peloponnesus*: then *Sisyphus*, the son of *Æolus* and grandson of *Hellen*, built *Ephyra*, afterwards called *Corinth*; and *Aethlius*, the son of *Æolus*, built *Elis*: and before them *Cecrops* built *Cecropia*, the citadel of *Athens*; and *Lycaon* built *Lycosura*, reckoned by some the oldest town in *Arcadia*; and his sons, who were at least four and twenty in number, built each of them a town; except the youngest, called *Oenotrus*, who grew up after his father's death, and sailed into *Italy* with his people, and there set on foot the building of towns, and became the *Janus* of the *Latines*. *Phoroneus* had also several children and grand-children, who Reigned in several places, and built new towns, as *Car*, *Apis*, &c. and *Haemon*, the son of *Pelasgus*, Reigned in *Haemonia*, afterwards called *Thessaly*, and built towns there. This division and subdivision has made great confusion in the history of the first Kingdoms of *Peloponnesus*, and thereby given occasion to the vain-glorious *Greeks*, to make those kingdoms much older than they really were: but by all the reckonings

abovementioned, the first civilizing of the *Greeks*, and teaching them to dwell in houses and towns, and the oldest towns in *Europe*, could scarce be above two or three Generations older than the coming of *Cadmus* from *Zidon* into *Greece*; and might most probably be occasioned by the expulsion of the Shepherds out of *Egypt* in the days of *Eli* and *Samuel*, and their flying into *Greece* in considerable numbers: but it's difficult to set right the Genealogies and Chronology of the Fabulous Ages of the *Greeks*, and I leave these things to be further examined.

Before the *Phœnicians* introduced the Deifying of dead men, the *Greeks* had a Council of Elders in every town for the government thereof, and a place where the elders and people worshipped their God with sacrifices: and when many of those towns, for their common safety, united under a common Council, they erected a *Prytaneum* or Court in one of the towns, where the Council and People met at certain times, to consult their common safety, and worship their common God with sacrifices, and to buy and sell: the towns where these Councils met, the *Greeks* called δήμοι, peoples or communities, or Corporation Towns: and at length, when many of these δήμοι for their

common

common ſafety united by conſent under one common Council, they erected a *Prytaneum* in one of the δήμοι for the common Council and People to meet in, and to conſult and worſhip in, and feaſt, and buy, and ſell; and this δήμος they walled about for its ſafety, and called τὴν πόλιν the city: and this I take to have been the original of Villages, Market-Towns, Cities, common Councils, Veſtal Temples, Feaſts and Fairs, in *Europe*: the *Prytaneum*, πυρὸς ταμεῖον, was a Court with a place of worſhip, and a perpetual fire kept therein upon an Altar for ſacrificing: from the word Ἑστία, fire, came the name *Veſta*, which at length the people turned into a Goddeſs, and ſo became fire-worſhippers like the ancient *Perſians*: and when theſe Councils made war upon their neighbours, they had a general commander to lead their armies, and he became their King.

So *Thucydides* [p] tells us, that *under* Cecrops *and the ancient Kings, untill* Theſeus; Attica *was always inhabited city by city, each having Magiſtrates and* Prytanea: *neither did they conſult the King, when there was no fear of danger, but each apart adminiſtred their own common-wealth, and had their own Council, and even ſometimes made war, as the* Eleuſinians *with* Eumolpus *did againſt* Erechtheus: *but*

[p] Thucyd. l. 2. p. 110. & Plutarch. in Theſeo.

but when Theſeus, *a prudent and potent man obtained the Kingdom, he took away the Courts and Magiſtrates of the other cities, and made them all meet in one Council and* Prytaneum *at* Athens. *Polemon*, as he is cited by [q] *Strabo*, tells us, *that in this body of* Attica, *there were* 170 δήμους, *one of which was* Eleuſis: and *Philochorus* [r] relates, that *when* Attica *was infeſted by ſea and land by the* Cares *and* Boeoti, Cecrops *the firſt of any man reduced the multitude*, that is the 170 towns, *into twelve cities, whoſe names were* Cecropia, Tetrapolis, Epacria, Decelia, Eleuſis, Aphydna, Thoricus, Brauron, Cytherus, Sphettus, Cephiſſia, *and* Phalerus; *and that* Theſeus *contracted thoſe twelve cities into one, which was* Athens.

[q] Strabo. l. 9. p. 396.

[r] Apud Strabonem, l. 9. p. 397.

The original of the Kingdom of the *Argives* was much after the ſame manner: for *Pauſanias* [s] tells us, *that* Phoroneus *the ſon of* Inachus *was the firſt who gathered into one community the* Argives, *who 'till then were ſcattered, and lived every where apart; and the place where they were firſt aſſembled was called* Phoronicum, *the city of* Phoroneus: and *Strabo* [t] obſerves, *that* Homer *calls all the places which he reckons up in* Peloponneſus, *a few excepted, not cities but regions, becauſe each of them conſiſted of a convention of many* δήμους, *free towns,*

[s] Pauſan. l. 2. c. 15.

[t] Strabo. l. 8. p. 337.

towns, out of which afterward noble cities were built and frequented: ſo the Argives *compoſed* Mantinæa *in* Arcadia *out of five towns, and* Tegea *out of nine; and out of ſo many was* Heræa *built by* Cleombrotus, *or by* Cleonymus: *ſo alſo* Ægium *was built out of ſeven or eight towns,* Patræ *out of ſeven, and* Dyme *out of eight; and ſo* Elis *was erected by the conflux of many towns into one city.*

Pauſanias [a] tells us, that the *Arcadians* accounted *Pelaſgus* the firſt man, and that he was their firſt King; and *taught the ignorant people to build houſes, for defending themſelves from heat, and cold, and rain; and to make them garments of skins; and inſtead of herbs and roots, which were ſometimes noxious, to eat the acorns of the beech tree*; and that his ſon *Lycaon* built the oldeſt city in all *Greece*: he tells us alſo, that in the days of *Lelex* the *Spartans* lived in villages apart. The *Greeks* therefore began to build houſes and villages in the days of *Pelaſgus* the father of *Lycaon*, and in the days of *Lelex* the father of *Myles*, and by conſequence about two or three Generations before the Flood of [illegible], and the coming of [illegible]; 'till then [b] they lived in woods and caves of the earth. The firſt houſes were of clay, 'till the builders *Euryalus* and *Hyperbius*

[a] Pauſan. l. 8. c. 1. 2.

[b] Plin. l. 7. c. 56.

taught them to harden the clay into bricks, and to build therewith. In the days of *Ogyges*, *Pelasgus*, *Ezeus*, *Inachus* and *Lelex*, they began to build houses and villages of clay, *Dorius* the son of *Celus* teaching them to do it; and in the days of *Lycaon*, *Phoroneus*, *Ægialeus*, *Phegeus*, *Eurotas*, *Myles*, *Polycaon*, and *Cecrops*, and their sons, to assemble the villages into δήμους, and the δήμους into cities.

[y] Dionys. l. 1. p. 10. When *Oenotrus* the son of *Lycaon* carried a Colony into *Italy*, *he found that country for the most part uninhabited; and where it was inhabited, peopled but thinly: and seizing a part of it, he built towns in the mountains, little and numerous*, as above: these towns were without walls; but after this Colony grew numerous, and began to want room, *they expelled the* Siculi, *compassed many cities with walls, and became possest of all the territory between the two rivers* Liris *and* Tibre: and it is to be understood that those cities had their Councils and *Prytanea* after the manner of the Greeks: for *Dionysius* [z] tells us, that the new Kingdom of *Rome*, as *Romulus* left it, consisted of thirty Courts or Councils, in thirty towns, each with the Sacred fire kept in the *Prytaneum* of the Court, for the Senators who met there to perform Sacred Rites, after the manner

[z] Dionys. l. 2. p. 126.

manner of the *Greeks*: *but when Numa the succeſſor of* Romulus *Reigned, he leaving the ſeveral fires in their own Courts, inſtituted one common to them all at* Rome: whence *Rome* was not a compleat city before the days of *Numa*.

When navigation was ſo far improved that the *Phœnicians* began to leave the ſea-ſhore, and ſail through the *Mediterranean* by the help of the ſtars, it may be preſumed that they began to diſcover the iſlands of the *Mediterranean*, and for the ſake of trade to ſail as far as *Greece*; and this was not long before they carried away *Io*, the daughter of *Inachus*, from *Argos*. The *Cares* firſt infeſted the *Greek* ſeas with piracy, and then *Minos* the ſon of *Europa* got up a potent fleet, and ſent out Colonies; for *Diodorus* tells us, that the *Cyclades* iſlands, thoſe near *Crete*, were at firſt deſolate and uninhabited, but *Minos* having a potent fleet, ſent many Colonies out of *Crete*, and peopled many of them; and particularly that the iſland *Carpathus* was firſt ſeized by the ſoldiers of *Minos*: *Syma* lay waſte and deſolate till *Triops* came thither with a Colony under *Chthonius*: *Strongyle* or *Naxus* was firſt inhabited by the *Thracians* in the days of *Boreas*, a little before the *Argonautic* Expedition: *Samos* was at firſt deſert, and inhabited

Diodor. l. 5. p. 224, 225. 240.

only by a great multitude of terrible wild beasts, till *Macareus* peopled it, as he did also the islands *Chius* and *Cos*. *Lesbos* lay waste and desolate till *Xanthus* sailed thither with a Colony: *Tenedos* lay desolate till *Tennes*, a little before the *Trojan* war, sailed thither from *Troas*. *Aristæus*, who married *Autonoe* the daughter of *Cadmus*, carried a Colony from *Thebes* into *Ceos*, an island not inhabited before: the island *Rhodes* was at first called *Ophiusa*, being full of serpents, before *Phorbas*, a Prince of *Argos*, went thither, and made it habitable by destroying the serpents, which was about the end of *Solomon*'s Reign; in memory of which he is delineated in the heavens in the Constellation of *Ophiuchus*. The discovery of this and some other islands made a report that they rose out of the Sea: *in Asia Delos emersit, & Hiera, & Anaphe, & Rhodus*, saith *Ammianus*: and *Pliny*; *claræ fuêre in insulis, Delos & Rhodos memoriæ prodidêre tenebræ, posteà minores, ultra Melon Anaphe, inter Lemnum & Hellespontum Nea, inter Lebedum & Teon Halone*, &c.

[a] Ammian. l. 17. c. 7.

[b] Plin. l. 2. c. 87.

Diodorus tells us also, that the seven islands called *Æolides*, between *Italy* and *Sicily*, were desert and uninhabited till *Liparus* and *Æolus*, a little before the *Trojan* war, went thither from *Italy*, and peopled them: and that *Malta* and *Gaulus* or *Gaudus* on the other side of *Sicily*,

[c] Diodor. l. 5. p. 202. 204.

were first peopled by *Phenicians*, and so was *Madera* without the *Straits*, and *Homer* writes that *Ulysses* found the Island *Ogygia* covered with wood, and uninhabited, except by *Calypso* and her maids, who lived in a cave without houses; and it is not likely that *Great Britain* and *Ireland* could be peopled before navigation was propagated beyond the *Straits*.

The *Sicanians* were reputed the first inhabitants of *Sicily*: they built little Villages or Towns upon hills, and every Town had its own King; and by this means they spread over the country, before they formed themselves into larger governments with a common King: *Philistus* saith that *they were translated into Sicily from the River* Sicanus *in* Spain; and *Dionysius*, that *they were a* Spanish *people who fled from the* Ligures *in* Italy; he means the *Ligures* who opposed *Hercules* when he returned from his expedition against *Geryon* in *Spain*, and endeavoured to pass the *Alps* out of *Gaul* into *Italy*. *Hercules* that year got into *Italy*, and made some conquests there, and founded the city *Croton*, and after winter, upon the arrival of his fleet from *Erythra* in *Spain*, sailed to *Sicily*, and there left the *Sicani*; for *it was his business to visit his army with conquered people, and after they had assisted him in making*

[a] Apud Diodor. l. 5. p. 201.

[b] Dionys. l. 1. p. 17.

[c] Dionys. l. 1. p. 33. 34.

[d] Diodor. Dionys. ib.

ing new conquests to reward them with new seats; this was the *Egyptian Hercules*, who had a potent fleet, and in the days of *Solomon* sailed to the *Straits*, and according to his custom set up pillars there, and conquered *Geryon*, and returned back by *Italy* and *Sicily* to *Egypt*, and was by the ancient *Gauls* called *Ogmius*, and by the *Egyptians* [i] *Nilus*: for *Erythra* and the country of *Geryon* were without the *Straits*. *Dionysius* [k] represents this *Hercules* contemporary to *Evander*.

[i] Ptol. Hephæst. l. 2.

[k] Dionys. l. 2. p. 34.

The first inhabitants of *Crete*, according to *Diodorus*, [l] were called *Eteocretans*; but whence they were, and how they came thither, is not said in history: then sailed thither a Colony of *Pelasgians* from *Greece*; and soon after *Teutamus*, the grandfather of *Minos*, carried thither a Colony of *Dorians* from *Laconia*, and from the territory of *Olympia* in *Peloponnesus*: and these several Colonies spake several languages, and fed on the spontaneous fruits of the earth, and lived quietly in caves and huts, till the invention of iron tools, in the days of *Asterius* the son of *Teutamus*, and at length were reduced into one Kingdom, and one People, by *Minos*, who was their first law-giver, and built many towns and ships, and introduced plowing and sowing, and in whose days the *Curetes* conquered his father's friends in *Crete* and *Peloponnesus*. The

[l] Diodor. l. 5. p. 230.

Curetes

Curetes [m] sacrificed children to *Saturn*, and according to *Bochart* [n] were *Philistims*; and *Eusebius* saith that *Crete* had its name from *Cres*, one of the *Curetes* who nursed up *Jupiter*: but whatever was the original of the island, it seems to have been peopled by Colonies which spake different languages, till the days of *Asterius* and *Minos*, and might come thither two or three Generations before, and not above, for want of navigation in those seas.

[m] Ister apud Porphyr. abst. l. 2. c. 56.
[n] Bochart. Canaan. l. 1. c. 15.

The island *Cyprus* was discovered by the *Phœnicians* not long before; for *Eratosthenes* [o] tells us, *that* Cyprus *was at first so overgrown with wood that it could not be tilled, and that they first cut down the wood for the melting of copper and silver, and afterwards when they began to sail safely upon the* Mediterranean, that is, presently after the *Trojan* war, *they built ships and even navies of it: and when they could not thus destroy the wood, they gave every man leave to cut down what wood he pleased, and to possess all the ground which he cleared of wood.* So also *Europe* at first abounded very much with woods, one of which, called the *Hercinian*, took up a great part of *Germany*, being full nine days journey broad, and above forty long, in *Julius Cæsar*'s days: and yet the *Europeans* had been cutting down their woods,

[o] Apud Strabonem. lib. 14. p. 684.

to

to make room for mankind, ever ſince the invention of iron tools, in the days of *Aſterius* and *Minos*.

All theſe footſteps there are of the firſt peopling of *Europe*, and its Iſlands, by ſea; before thoſe days it ſeems to have been thinly peopled from the northern coaſt of the *Euxine-ſea* by *Scythians* deſcended from *Japhet*, who wandered without houſes, and ſheltered themſelves from rain and wild beaſts in thickets and caves of the earth; ſuch as were the caves in mount *Ida* in *Crete*, in which *Minos* was educated and buried; the cave of *Cacus*, and the *Catacombs* in *Italy* near *Rome* and *Naples*, afterwards turned into burying-places; the *Syringes* and many other caves in the ſides of the mountains of *Egypt*; the caves of the *Troglodites* between *Egypt* and the *Red Sea*; and thoſe of the *Phœnicii* in *Aſia*, mentioned by [p] *Strabo*; and the caves, and thickets, and rocks, and high places, and pits, in which the *Iſraelites* hid themſelves from the *Philiſtims* in the days of *Saul*, 1 Sam. xiii. 6. But of the ſtate of mankind in *Europe* in thoſe days there is now no hiſtory remaining.

[p] Strabo. l. 17. p. 828.

The antiquities of *Libya* were not much older than thoſe of *Europe*; for *Diodorus* [q] tells us, that *Uranus* the father of *Hyperion*, and grand-

[q] Diodor. l. 3. p. 132.

father

[illegible] and *Salmo*, that in *Arcadia* the [illegible] of *Sagus*, was their first crowned King, *and caused the people, who 'till then wandered up and down, to dwell in towns*: and *Herodotus* tells us, that all *Media* was peopled by *dispersi*, towns without walls, 'till they revolted from the *Assyrians*, which was about 260 years after the death of *Solomon*: and that after that revolt they set up a King over them, and built *Ecbatane* with walls for his seat, the first town which they walled about; and about 8 years after the death of *Solomon*, *Benhadad* King of *Syria* had two and thirty Kings in his army against *Ahab*: and when *Joshua* conquered the land of *Canaan*, every city of the *Canaanites* had its own King, like the cities of *Europe*, before they conquered one another; and one of those Kings, *Adonibezek*, the King of *Bezek*, had conquered seventy other Kings a little before, *Judges* 1. 7. and therefore towns began to be built in that land not many ages before the days of *Joshua*: for the Patriarchs wandered there in tents, and fed their flocks where ever they pleased, the fields of *Canaan* not being yet fully appropriated, for want of people. The rebellious sin inherited by mankind was in those days not thickly peopled, that 4 Kings [illegible] the [illegible] and *Elam* invaded and

[illegible] spoiled

[illegible] Herod. l. 1.

[illegible] 1 King. xx. 16.

[illegible] Strabo l. 17. p. 828.

[illegible] Genes. xiv. Deut. ii. 9. 12. 19. 22.

ſpoiled the *Rephaims*, and the inhabitants of the countries of *Moab*, *Ammon*, *Edom*, and the Kingdoms of *Sodom*, *Gomorrah*, *Admah* and *Zeboim*; and yet were purſued and beaten by *Abraham* with an armed force of only 318 men, the whole force which *Abraham* and the princes with him could raiſe: and *Egypt* was ſo thinly peopled before the birth of *Moſes*, that *Pharaoh* ſaid of the *Iſraelites*; [n] *behold the people of the children of* Iſrael *are more and mightier than we*: and to prevent their multiplying and growing too ſtrong, he cauſed their male children to be drowned.

[n] Exod. i. 9. 22.

Theſe footſteps there are of the firſt peopling of the earth by mankind, not long before the days of *Abraham*; and of the overſpreading it with villages, towns and cities, and their growing into Kingdoms, firſt ſmaller and then greater, until the riſe of the Monarchies of *Egypt*, *Aſſyria*, *Babylon*, *Media*, *Perſia*, *Greece*, and *Rome*, the firſt great Empires on this ſide *India*. *Abraham* was the fifth from *Peleg*, and all mankind lived together in *Chaldea* under the Government of *Noah* and his ſons, until the days of *Peleg*: ſo long they were of one language, one ſociety, and one religion: and then they divided the earth, being perhaps diſturbed by the rebellion of *Nimrod*, and forced to leave off

building

building the tower of *Babel*; and from thence they ſpread themſelves into the ſeveral countries which fell to their ſhares, carrying along with them the laws, cuſtoms and religion, under which they had 'till thoſe days been educated and governed by *Noah*, and his ſons and grandſons: and theſe laws were handed down to *Abraham*, *Melchizedek*, and *Job*, and their contemporaries, and for ſome time were obſerved by the judges of the eaſtern countries: ſo *Job* [x] tells us, that adultery was *an heinous crime, yea an iniquity to be puniſhed by the judges*: and of idolatry he [y] ſaith, *If I beheld the ſun when it ſhined, or the moon walking in brightneſs, and my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand, this alſo were an iniquity to be puniſhed by the judge: for I ſhould have denied the God that is above*: and there being no diſpute between *Job* and his friends about theſe matters, it may be preſumed that they alſo with their countrymen were of the ſame religion. *Melchizedek* was a Prieſt of the moſt high God, and *Abraham* voluntarily paid tythes to him; which he would ſcarce have done had they not been of one and the ſame religion. The firſt inhabitants of the land of *Canaan* ſeem alſo to have been originally of the ſame religion, and to have continued in it 'till the death of *Noah*, and the days

[x] Job xxxi. 11.

[y] Job xxxi. 26.

of *Abraham*; for *Jeruſalem* was anciently [a] called *Jebus*, and its people *Jebuſites*, and *Melchizedek* was their Prieſt and King: theſe nations revolted therefore after the days of *Melchizedek* to the worſhip of falſe Gods; as did alſo the poſterity of *Iſmael*, *Eſau*, *Moab*, *Ammon*, and that of *Abraham* by *Keturah*: and the *Iſraelites* themſelves were very apt to revolt: and one reaſon why *Terah* went from *Ur* of the *Chaldees*, to *Haran* in his way to the land of *Canaan*; and why *Abraham* afterward left *Haran*, and went into the land of *Canaan*, might be to avoid the worſhip of falſe Gods, which in their days began in *Chaldea*, and ſpread every way from thence; but did not yet reach into the land of *Canaan*. Several of the laws and precepts in which this primitive religion conſiſted are mentioned in the book of *Job*, chap. i. ver. 5, and chap. xxxi, *viz. not to blaſpheme God, nor to worſhip the Sun or Moon, not to kill, nor ſteal, nor to commit adultery, nor truſt in riches, nor oppreſs the poor or fatherleſs, nor curſe your enemies, nor rejoyce at their misfortunes: but to be friendly, and hoſpitable, and merciful, and to relieve the poor and needy, and to ſet up Judges.* This was the morality and religion of the firſt ages, ſtill called by the *Jews*, *The precepts of the ſons of* Noah: this was the religion

[a] 1 Chron. xi. 4. 5. Judg. i. 21. 2 Sam. v. 6.

ligion of *Moſes* and the Prophets, comprehended in the two great commandments, of *loving the Lord our God with all our heart and ſoul and mind, and our neighbour as our ſelves*: this was the religion enjoyned by *Moſes* to the uncircumciſed ſtranger within the gates of *Iſrael*, as well as to the *Iſraelites*: and this is the primitive religion of both *Jews* and *Chriſtians*, and ought to be the ſtanding religion of all nations, it being for the honour of God, and good of mankind: and *Moſes* adds the precept of *being mereiful even to brute beaſts, ſo as not to ſuck out their blood, nor to cut off their fleſh alive with the blood in it, nor to kill them for the ſake of their blood, not to ſtrangle them; but in killing them for food, to let out their blood and ſpill it upon the ground*, Gen. ix. 4, and *Levit.* xvii. 12, 13. This law was ancienter than the days of *Moſes*, being given to *Noah* and his ſons long before the days of *Abraham*: and therefore when the Apoſtles and Elders in the Council at *Jeruſalem* declared that the Gentiles were not obliged to be circumciſed and keep the law of *Moſes*, they excepted this law of *abſtaining from blood, and things ſtrangled*, as being an earlier law of God, impoſed not on the ſons of *Abraham* only, but on all nations, while they lived together in *Shinar* under

der the dominion of *Noah*. And of the same kind is the law of *abſtaining from meats offered to Idols or falſe Gods, and from fornication.* So then, *the believing that the world was framed by one ſupreme God, and is governed by him; and the loving and worſhipping him, and honouring our parents, and loving our neighbour as our ſelves, and being merciful even to brute beaſts,* is the oldeſt of all religions: and the Original of letters, agriculture, navigation, muſic, arts and ſciences, metals, ſmiths and carpenters, towns and houſes, was not older in *Europe* than the days of *Eli*, *Samuel* and *David*; and before thoſe days the earth was ſo thinly peopled, and ſo overgrown with woods, that mankind could not be much older than is repreſented in Scripture.

CHAP. II.

Of the Empire of Egypt.

THE *Egyptians* anciently boasted of a very great and lasting Empire under their Kings *Ammon*, *Osiris*, *Bacchus*, *Sesostris*, *Hercules*, *Memnon*, &c. reaching eastward to the *Indies*, and westward to the *Atlantic Ocean*; and out of vanity have made this monarchy some thousands of years older than the world: let us now try to rectify the Chronology of *Egypt*, by comparing the affairs of *Egypt* with the synchronizing affairs of the *Greeks* and *Hebrews*.

Bacchus the conqueror loved two women, *Venus* and *Ariadne*: *Venus* was the mistress of *Anchises* and *Cinyras*, and mother of *Æneas*, who all lived 'till the destruction of *Troy*; and the sons of *Bacchus* and *Ariadne* were *Argonauts*; as above: and therefore the great *Bacchus* flourished but one Generation before the *Argonautic* expedition. This *Bacchus* [a] was potent at sea, conquered eastward as far as *India*, returned in triumph, brought his army over the *Hellespont*; conquered *Thrace*, left music, dancing and poetry there; killed *Lycurgus* King of *Thrace*, and *Pentheus* the grandson of *Cadmus*; gave the King-

[a] Vide Hermippum apud Athenæum, l. 1.

dom of *Lycurgus* to *Thurops*; and one of his minſtrells, called by the *Greeks Calliope*, to *Oeagrus* the ſon of *Tharops*; and of *Oeagrus* and *Calliope* was born *Orpheus*, who ſailed with the *Argonauts*: this *Bacchus* was therefore contemporary to *Seſoſtris*; and both being Kings of *Egypt*, and potent at ſea, and great conquerors, and carrying on their conqueſts into *India* and *Thrace*, they muſt be one and the ſame man.

The antient *Greeks*, who made the fables of the Gods, related that *Io* the daughter of *Inachus* was carried into *Egypt*, and there became the *Egyptian Iſis*; and that *Apis* the ſon of *Phoroneus* after death became the God *Serapis*; and ſome ſaid that *Epaphus* was the ſon of *Io*: *Serapis* and *Epaphus* are *Oſiris*, and therefore *Iſis* and *Oſiris*, in the opinion of the antient *Greeks* who made the fables of the Gods, were not above two or three Generations older than the *Argonautic* expedition. *Dicaearchus*, as he is cited by the ſcholiaſt upon *Apollonius*, [b] repreſents them two Generations older than *Seſoſtris*, ſaying that after *Orus* the ſon of *Oſiris* and *Iſis*, Reigned *Seſonchoſis*. He ſeems to have followed the opinion of the people of *Naxus*, who made *Bacchus* two Generations older than *Theſeus*, and for that end feigned two *Minos's* and two *Ariadnes*; for by the conſent of all antiquity

[b] Argonaut. l. 4. v. 272.

Oſiris and *Bacchus* were one and the ſame King of *Egypt*: this is affirmed by the *Egyptians*, as well as by the *Greeks*; and ſome of the antient Mythologiſts, as *Eumolpus* and *Orpheus*, [c] called *Oſiris* by the names of *Dionyſus* and *Sirius*. *Oſiris* was King of all *Egypt*, and a great conqueror, and came over the *Helleſpont* in the days of *Triptolemus*, and ſubdued *Thrace*, and there killed *Lycurgus*; and therefore his expedition falls in with that of the great *Bacchus*. *Oſiris*, *Bacchus* and *Seſoſtris* lived about the ſame time, and by the relation of hiſtorians were all of them Kings of all *Egypt*, and Reigned at *Thebes*, and adorned that city, and were very potent by land and ſea: all three were great conquerors, and carried on their conqueſts by land through *Aſia*, as far as *India*: all three came over the *Helleſpont*, and were there in danger of loſing their army: all three conquered *Thrace*, and there put a ſtop to their victories, and returned back from thence into *Egypt*: all three left pillars with inſcriptions in their conqueſts: and therefore all three muſt be one and the ſame King of *Egypt*; and this King can be no other than *Seſac*. All *Egypt*, including *Thebais*, *Ethiopia* and *Libya*, had no common King before the expulſion of the Shepherds who Reigned in the lower *Egypt*; no Conqueror of *Syria*, *India*, *Aſia minor*

[c] Diodor l. 1. p. 7.

and *Thrace*, before *Sesac*; and the sacred history admits of no *Egyptian* conqueror of *Palestine* before this King.

[d] *Thymates* who was contemporary to *Orpheus*, and wrote a poesy called *Phrygia*, of the actions of *Bacchus* in very old language and character, said that *Bacchus* had *Libyan* women in his army, amongst whom was *Minerva* a woman born in *Libya*, near the river *Triton*, and that *Bacchus* commanded the men and *Minerva* the women. *Diodorus* [e] calls her *Myrina*, and saith that she was Queen of the *Amazons* in *Libya*, and there conquered the *Atlantides* and *Gorgons*, and then made a league with *Orus* the son of *Isis*, sent to her by his father *Osiris* or *Bacchus* for that purpose, and passing through *Egypt* subdued the *Arabians*, and *Syria* and *Cilicia*, and came through *Phrygia*, viz. in the army of *Bacchus*, to the *Mediterranean*; but passing over into *Europe*, was slain with many of her women by the *Thracians* and *Scythians*, under the conduct of *Sipylus* a *Scythian*, and *Mopsus* a *Thracian* whom *Lycurgus* King of *Thrace* had banished. This was that *Lycurgus* who opposed the passage of *Bacchus* over the *Hellespont*, and was soon after conquered by him, and slain: but afterwards *Bacchus* met with a repulse from the *Greeks*, under the conduct of *Perseus*, who slew many of his

[d] Apud Diodorum l. 3. p. 140.

[e] Diodor. l. 3. p. 131. 132.

his women, as *Pauſanias* [f] relates, and was aſſiſted by the *Scythians* and *Thracians* under the conduct of *Sipylus* and *Mopſus*; which repulſes, together with a revolt of his brother *Danaus* in *Egypt*, put a ſtop to his victories: and in returning home he left part of his men in *Colchis* and at *Mount Caucaſus*, under *Æetes* and *Prometheus*; and his women upon the river *Thermodon* near *Colchis*, under their new Queens *Marthesia* and *Lampeto*: for *Diodorus* [g] ſpeaking of the *Amazons* who were ſeated at *Thermodon*, ſaith, that they dwelt originally in *Libya*, and there Reigned over the *Atlantides*, and invading their neighbours conquered as far as *Europe*: and *Ammianus*, [h] that the ancient *Amazons* breaking through many nations, attack'd the *Athenians*, and there receiving a great ſlaughter retired to *Thermodon*: and *Juſtin*, [i] that theſe *Amazons* had at firſt, he means at their firſt coming to *Thermodon*, two Queens who called themſelves daughters of *Mars*; and that they conquered part of *Europe*, and ſome cities of *Aſia*, *viz.* in the Reign of *Miſerva*, and then ſent back part of their army with a great booty, under their ſaid new Queens; and that *Marthesia* being afterwards ſlain, was ſucceeded by her daughter *Orithya*, and ſhe by *Penthesilea*; and that *Theſeus* captivated and married *Antiope* the

[f] Pauſan. l. 2. c. 20. p. 155.

[g] Diodor. l. 3. p. 139. & Schol. Apollonii. l. 2.

[h] Ammian. l. 22. c. 8.

[i] Juſtin. l. 2. c. 4.

ſiſters daughter *Orithya*. *Hercules* made war upon the *Amazons*, and in the Reign of *Orithya* and *Penthesilea* they came to the *Trojan* war: whence the firſt wars of the *Amazons* in *Europe* and *Aſia*, and their ſettling at *Thermodon*, were but one Generation before thoſe actions of *Hercules* and *Theſeus*, and but two before the *Trojan* war, and ſo fell in with the expedition of *Seſoſtris*: and ſince they warred in the days of *Iſis* and her ſon *Orus*, and were a part of the army of *Bacchus* or *Oſiris*, we have here a further argument for making *Oſiris* and *Bacchus* contemporary to *Seſoſtris*, and all three one and the ſame King with *Seſac*.

The *Greeks* reckon *Oſiris* and *Bacchus* to be ſons of *Jupiter*, and the *Egyptian* name of *Jupiter* is *Ammon*. *Manetho* in his 11th and 12th *Dynaſties*, as he is cited by *Africanus* and *Euſebius*, names theſe four Kings of *Egypt*, as reigning in order; *Ammenemes*, *Geſongeſes* or *Seſonchoris* the ſon of *Ammenemes*, *Ammenemes* who was ſlain by his Eunuchs, and *Seſoſtris* who ſubdued all *Aſia* and part of *Europe*: *Geſongeſes* and *Seſonchoris* are corruptly written for *Seſonchoſis*; and the two firſt of theſe four Kings, *Ammenemes* and *Seſonchoſis*, are the ſame with the two laſt, *Ammenemes* and *Seſoſtris*, that is, with *Ammon* and *Seſac*; for *Diodorus* ſaith

saith [k] that *Osiris* built in *Thebes* a magnificent temple to his parents *Jupiter* and *Juno*, and two other temples to *Jupiter*, a larger to *Jupiter Universus*, and a less to his father *Jupiter Ammon* who reigned in that city: and [l] *Thymætes* abovementioned, who was contemporary to *Orpheus*, wrote expresly that the father of *Bacchus* was *Ammon*, a King Reigning over part of *Libya*, that is, a King of *Egypt* Reigning over all that part of *Libya*, anciently called *Ammonia*. *Stephanus* [m] saith Ἦσαν ἡ Λιβύη ἔτως ἐκαλεῖτο ἀπὸ Ἄμμωνος. *All* Libya *was anciently called* Ammonia *from* Ammon: this is that King of *Egypt* from whom *Thebes* was called *No-Ammon*, and *Ammon-no*, the city of *Ammon*, and by the *Greeks Diospolis*, the city of *Jupiter Ammon*: *Sesostris* built it sumptuously, and called it by his father's name; and from the same King the [n] River called *Ammon*, the people called *Ammonii*, and the [o] promontory *Ammonium* in *Arabia felix* had their names.

[k] Diodor. l. 1. p. 9.

[l] Apud Diodor. l. 3. p. 141.

[m] Steph. in Ἀμμωνία.

[n] Plin. l. 6. c. 28.

[o] Ptol. l. 6. c. 7.

The lower part of *Egypt* being yearly overflowed by the *Nile*, was scarce inhabited before the invention of corn, which made it useful: and the King, who by this invention first peopled it and Reigned over it, perhaps the King of the city *Mesir* where *Memphis* was afterwards built, seems to have been worshipped by his subjects

jects after death, in the ox or calf, for this benefaction: for this city ſtood in the moſt convenient place to people the lower *Egypt*, and from its being compoſed of two parts ſeated on each ſide of the river *Nile*, might give the name of *Mizraim* to its founder and people; unleſs you had rather refer the word to the double people, thoſe above the *Delta*, and thoſe within it: and this I take to be the ſtate of the lower *Egypt*, 'till the Shepherds or *Phœnicians* who fled from *Joſhuah* conquered it, and being afterwards conquered by the *Ethiopians*, fled into *Afric* and other places: for there was a tradition that ſome of them fled into *Afric*; and St. *Auſtin* [p] confirms this, by telling us that the common people of *Afric* being asked who they were, replied *Chanani*, that is, *Canaanites*. *Interrogati ruſtici noſtri*, ſaith he, *quid ſint*, *Punice reſpondentes Chanani*, *corrupta ſcilicet voce ſicut in talibus ſolet*, *quid aliud reſpondent quam Chanaanæi?* *Procopius* alſo [q] tells us of two pillars in the weſt of *Afric*, with inſcriptions ſignifying that the people were *Canaanites* who fled from *Joſhuah*: and *Euſebius* [r] tells us, that theſe *Canaanites* flying from the ſons of *Iſrael*, built *Tripolis* in *Afric*; and the *Jeruſalem Gemara*, [s] that the *Gergeſites* fled from *Joſhua*, going into *Afric*: and *Procopius* relates their flight in this manner.

[p] D. Auguſtin. in expoſit. epiſt. ad Rom. ſub initio.

[q] Procop. de bello Vandal. l. 2. c. 10.

[r] Chron. l. 1. p. 11.

[s] Gemar. ad tit. Shebijth. cap. 6.

Ἐπεὶ

Ἐπεὶ ὃ ἡμᾶς ὁ τ ἱσορίας λόγος ἐνταῦθ' ἤγαγε, ἐπάναλιχες εἰπεῖν ἄνωθεν, ὅθεν τε τὰ Μασσαγετῶν ἔθνη ἐς Λιβύλαν ἦλθε, κ ὅπως οἰκήσαντο. Ἐπειδὴ Ἑβραῖοι ἐξ Αἰγύπτου ἀνεχώρησαν, κ ἔσχε τὴν Παλαιστίνης ὀρέων ἐγκράτειαν· Μωσῆς μὲν σοφὸς ἀνὴρ, ὃς αὐτὸς τ ὁδὸν ἡγήσατο, ἔτησε διαδέχεται ὃ τὴν ἡγεμονίαν Ἰησοῦς ὁ τοῦ Ναυῆ παῖς· ὃς ἐς τε τὴν Παλαιστίνην τὸν λεὼν τοῦτον εἰσήγαγε· κ ἀρετὴν ἐν τῷ πολέμῳ χρείσσω ἢ κ' ἀνθρώπου φύσιν ἐπιδεξάμενος, τὴν χώραν ἔσχε· κ τὰ ἔθνη ἅπαντα καταστρεψάμενος, τὰς πόλεις ῥᾳδίως παρεσκήσατο, ἀνίκητος τε παντὶ πᾶσιν ἔδοξεν εἶναι. τότε ὃ ἡ Παλαιστίνη χώρη, ἐν Σιδῶνος μέχρι τῆς Αἰγύπτου ἀρέων, Φοινίκη ξύμπασα ὠνομάζετο. βασιλεὺς ὃ ἐς τὸ παλαιὸν ἐφοίτησε· ὧπερ ἅπασιν ὁμολόγηται, ἐς Φοινίκων τὰ ἀρχαιότατα ἀνενεγκάμενα. ἐνταῦθ' ὤικηντο ἔθνη πολυανθρωπότατα, Γεργεσαῖοί τε κ' Ἰεβουσαῖοι, κ' ἄλλα ἄττα ὀνόματα ἔχοντα, ὅις δὴ αὐτὰ ἡ τῶν Ἑβραίων ἱστορία καλεῖ. ὅτας ὁ λαὸς ἐπεὶ ἅμαχόν τι χρῆμα τὸν ἐπολέμησε στρατὸν εἶδον· ἐξ ἡθῶν τὴν πατρίων ἐξαναστάντες, ἐς Αἰγύπτου ἐμόλον ἅπαν ἐρημίην ἔνθα χώρην εὗρον εὐφόρων ἱκανὴν ἐκπονήσα-

σθαι

ὅθεν εὐσχόλως, ἐπεὶ ἐν Αἰγύπτῳ πολυανθρωπίᾳ ἐπὶ πλεῖστον ἦν· ἐς Λιβύην μέχρι στηλῶν τῶν Ἡρακλέους εἶχον· ἔπειτά τε ἐς ἐμὲ τὴν Φοινίκων φωνὴν χεφώμενοι ὤκηνται. *Quando ad Mauros nos historia deduxit, congruens nos exponere unde orta gens in Africa sedes fixerit. Quo tempore egressi Ægypto Hebræi jam prope Palestinæ fines venerant, mortuus ibi Moses, vir sapiens, dux itineris. Successor imperii factus Jesus Navæ filius intra Palæstinam duxit popularium agmen; & virtute usus supra humanum modum, terram occupavit, gentibusque excisis urbes ditionis suæ fecit, & invicti famam tulit. Maritima ora quæ a Sidone ad Ægypti limitem extenditur, nomen habet Phœnices. Rex unus* [Hebræis] *imperabat ut omnes qui res Phœnicias scripsere consentiunt. In eo tractatu numerosæ gentes erant, Gergesæi, Jebusæi, quosque aliis nominibus Hebræorum annales memorant. Hi homines ut imperes se venienti imperatori videre, derelicto patriæ solo ad finitimam primùm venere Ægyptum, sed ibi capacem tantæ multitudinis locum non reperientes, erat enim Ægyptus ab antiquo fœcunda populis, in Africam profecti, multis conditis urbibus, omnem eam Herculis columnas usque, obtinuerunt: ubi ad meam ætatem sermone Phœnicio utentes habitant.* By the language and extreme poverty of the *Moors*, described also by *Procopius*,

pius, and by their being unacquainted with merchandiſe and ſea-affairs, you may know that they were *Canaanites* originally, and peopled *Afric* before the *Tyrian* merchants came thither. Theſe *Canaanites* coming from the Eaſt, pitched their tents in great numbers in the lower *Egypt*, in the Reign of *Timaus*, as [t] *Manetho* writes, and eaſily ſeized the country, and fortifying *Peluſium*, then called *Abaris*, they erected a Kingdom there, and Reigned long under their own Kings, *Salatis*, *Beon*, *Apachnas*, *Apophis*, *Janias*, *Aſſis*, and others ſucceſſively: and in the mean time the upper part of *Egypt* called *Thebais*, and according to [u] *Herodotus*, *Ægyptus*, and in Scripture the land of *Pathros*, was under other Kings, Reigning perhaps at *Coptos*, and *Thebes*, and *This*, and *Syene*, and [x] *Pathros*, and *Elephantis*, and *Heracleopolis*, and *Meſir*, and other great cities, 'till they conquered one another, or were conquered by the *Ethiopians*: for cities grew great in thoſe days, by being the ſeats of Kingdoms: but at length one of theſe Kingdoms conquered the reſt, and made a laſting war upon the Shepherds, and in the Reign of its King *Miſphragmuthoſis*, and his ſon *Amoſis*, called alſo *Tethmoſis*, *Tuthmoſis*, and *Thomoſis*, drove them out of *Egypt*, and made them fly into *Afric* and *Syria*, and other places,

[t] Manetho apud Joſephum cont. Appion. l. 1. p. 1039.

[u] Herod. l. 2.

[x] Jerem. xliv. 1. Ezek. xxix. 14.

and united all *Egypt* into one Monarchy; and under their next Kings, *Ammon* and *Sesac*, enlarged it into a great Empire. This conquering people worshipped not the Kings of the Shepherds whom they conquered and expelled, but [y] abolished their religion of sacrificing men, and after the manner of those ages Deified their own Kings, who founded their new Dominion, beginning the history of their Empire with the Reign and great acts of their Gods and Heroes: whence their Gods *Ammon* and *Rhea*, or *Uranus* and *Titea*; *Osiris* and *Isis*; *Orus* and *Bubaste*; and their Secretary *Thoth*; and Generals *Hercules* and *Pan*; and Admiral *Japetus*, *Neptune*, or *Typhon*; were all of them *Thebans*, and flourished after the expulsion of the Shepherds. *Homer* places *Thebes* in *Ethiopia*, and the *Ethiopians* reported that [z] the *Egyptians* were a colony drawn out of them by *Osiris*, and that thence it came to pass that most of the laws of *Egypt* were the same with those of *Ethiopia*, and that the *Egyptians* learnt from the *Ethiopians* the custom of Deifying their Kings.

y Manetho apud Porphyrium περὶ ἀποχῆς l. 4. sect. 55. Et Euseb. Prep. l. 4. c. 16. p. 155.

z Diodor. l. 3. p. 101.

When *Joseph* entertained his brethren in *Egypt*, they did eat at a table by themselves, and he did eat at another table by himself; and the *Egyptians* who did eat with him were at another table, *because the Egyptians might not*

not eat bread with the Hebrews; *for that was an abomination to the* Egyptians, Gen. xliii. 32. These *Egyptians* who did eat with *Joseph* were of the Court of *Pharaoh*; and therefore *Pharaoh* and his Court were at this time not Shepherds but genuine *Egyptians*; and these *Egyptians* abominated eating bread with the *Hebrews*, at one and the same table: and of these *Egyptians* and their fellow-subjects, it is said a little after, that *every Shepherd is an abomination to the* Egyptians: *Egypt* at this time was therefore under the government of the genuine *Egyptians*, and not under that of the Shepherds.

After the descent of *Jacob* and his sons into *Egypt*, *Joseph* lived 70 years, and so long continued in favour with the Kings of *Egypt*: and 64 years after his death *Moses* was born: and between the death of *Joseph* and the birth of *Moses*, *there arose up a new King over* Egypt, *which knew not* Joseph, *Exod.* i. 8. But this King of *Egypt* was not one of the Shepherds; for he is called *Pharaoh*, *Exod.* i. 11, 22: and *Moses* told his successor, that if the people of *Israel* should sacrifice in the land of *Egypt*, *they should sacrifice the abomination of the* Egyptians *before their eyes, and the* Egyptians *would stone them*, *Exod.* viii. 26. that is, they should

sacrifice sheep or oxen, contrary to the religion of *Egypt*. The Shepherds therefore did not Reign over *Egypt* while *Israel* was there, but either were driven out of *Egypt* before *Israel* went down thither, or did not enter into *Egypt* till after *Moses* had brought *Israel* from thence; and the latter must be true, if they were driven out of *Egypt* a little before the building of the temple of *Solomon*, as *Manetho* affirms.

* Diodor. apud Photium in Biblioth.

Diodorus * saith in his 40th book, *that in* Egypt *there were formerly multitudes of strangers of several nations, who used foreign rites and ceremonies in worshipping the Gods, for which they were expelled* Egypt; *and under* Danaus, Cadmus, *and other skilful commanders, after great hardships, came into* Greece, *and other places; but the greatest part of them came into* Judæa, *not far from* Egypt, *a country then uninhabited and desert, being conducted thither by one* Moses, *a wise and valiant man, who after he had possest himself of the country, among other things built* Jerusalem, *and the Temple.* *Diodorus* here mistakes the original of the *Israelites*, as *Manetho* had done before, confounding their flight into the wilderness under the conduct of *Moses*, with the flight of the Shepherds from *Misphragmuthosis*, and his son *Amosis*, into *Phœnicia* and *Africa*, and not knowing

ing that *Iudea* was inhabited by *Canaanites*, before the *Israelites* under *Moſes* came thither: but however, he lets us know that the Shepherds were expelled *Egypt* by *Amoſis*, a little before the building of *Jeruſalem* and the Temple, and that after ſeveral hardſhips ſeveral of them came into *Greece*, and other places, under the conduct of *Cadmus*, and other Captains, but the moſt of them ſettled in *Phœnicia* next *Egypt*. We may reckon therefore that the expulſion of the Shepherds by the Kings of *Thebais*, was the occaſion that the *Philiſtims* were ſo numerous in the days of *Saul*; and that ſo many men came in thoſe times with colonies out of *Egypt* and *Phœnicia* into *Greece*; as *Lelex*, *Inachus*, *Pelaſgus*, *Aizeus*, *Cecrops*, *Ægialeus*, *Cadmus*, *Phœnix*, *Membliarius*, *Alymnus*, *Abas*, *Erechtheus*, *Peteos*, *Phorbas*, in the days of *Eli*, *Samuel*, *Saul* and *David*: ſome of them fled in the days of *Eli*, from *Miſphragmuthoſis*, who conquered part of the lower *Egypt*; others retired from his ſucceſſor *Amaſis* into *Phœnicia*, and *Arabia Petræa*, and there mixed with the old inhabitants; who not long after being conquered by *David*, fled from him and the *Philiſtins* by ſea, under the conduct of *Cadmus* and other Captains, into *Aſia Minor*, *Greece*, and *Libya*, to ſeek new ſeats, and there

 built

built towns, erected Kingdoms, and set on foot the worship of the dead: and some of those who remained in *Judea* might assist *David* and *Solomon*, in building *Jerusalem* and the Temple. Among the foreign rites used by the strangers in *Egypt*, in worshipping the Gods, was the sacrificing of men; for *Amosis* abolished that custom at *Heliopolis*: and therefore those strangers were *Canaanites*, such as fled from *Joshua*; for the *Canaanites* gave their seed, that is, their children, to *Moloch, and burnt their sons and their daughters in the fire to their Gods*, *Deut.* xii. 31. *Manetho* calls them *Phœnician* strangers.

After *Amosis* had expelled the Shepherds, and extended his dominion over all *Egypt*, his son and successor *Ammenemes* or *Ammon*, by much greater conquests laid the foundation of the *Egyptian* Empire: for by the assistance of his young son *Sesostris*, whom he brought up to hunting and other laborious exercises, he conquered *Arabia*, *Troglodytica*, and *Libya*: and from him all *Libya* was anciently called *Ammonia*: and after his death, in the temples erected to him at *Thebes*, and in *Ammonia* and at *Meroe* in *Ethiopia*, they set up Oracles to him, and made the people worship him as the God that acted in them: and these are the

oldest

oldeſt Oracles mentioned in hiſtory; the *Greeks* therein imitating the *Egyptians*: for the [b] Oracle at *Dodona* was the oldeſt in *Greece*, and was ſet up by an *Egyptian* woman, after the example of the Oracle of *Jupiter Ammon* at *Thebes*. [b] Herod. l. 2.

In the days of *Ammon* a body of the *Edomites* fled from *David* into *Egypt*, with their young King *Hadad*, as above; and carried thither their skill in navigation: and this ſeems to have given occaſion to the *Egyptians* to build a fleet on the *Red Sea* near *Coptos*, and might ingratiate *Hadad* with *Pharaoh*: for the *Midianites* and *Iſhmaelites*, who bordered upon the *Red Sea*, near *Mount Horeb* on the ſouth-ſide of *Edom*, were merchants from the days of *Jacob* the Patriarch, *Gen.* xxxvii. 28, 36. and by their merchandiſe the *Midianites* abounded with gold in the days of *Moſes*, *Numb.* xxxi. 50, 51, 52. and in the days of the Judges of *Iſrael*, *becauſe they were* Iſhmaelites, *Judg.* viii. 24. The *Iſhmaelites* therefore in thoſe days grew rich by merchandiſe; they carried their merchandiſe on camels through *Petra* to *Rhinocolura*, and thence to *Egypt*: and this traffic at length came into the hands of *David*, by his conquering the *Edomites*, and gaining the ports of the *Red Sea* called *Eloth* and *Ezion-Geber*, as may

be

be understood by the 3000 talents of gold of *Ophir*, which *David* gave to the Temple, 1 *Chron.* xxix. 4. The *Egyptians* having the art of making linen-cloth, they began about this time to build long Ships with sails, in their port on those Seas near *Coptos*, and having learnt the skill of the *Edomites*, they began now to observe the positions of the Stars, and the length of the Solar Year, for enabling them to know the position of the Stars at any time, and to sail by them at all times, without sight of the shoar: and this gave a beginning to Astronomy and Navigation: for hitherto they had gone only by the shoar with oars, in round vessels of burden, first invented on that shallow sea by the posterity of *Abraham*, and in passing from island to island guided themselves by the sight of the islands in the day time, or by the sight of some of the Stars in the night. Their old year was the Lunisolar year, derived from *Noah* to all his posterity, 'till those days, and consisted of twelve months, each of thirty days, according to their calendar: and to the end of this calendar-year they now added five days, and thereby made up the Solar year of twelve months and five days, or 365 days.

[c] The ancient *Egyptians* feigned that *Rhea* lay secretly with *Saturn*, and *Sol* prayed that she

[c] Plutarch. de Iside. p. 355. Diodor. l. 1. p. 9.

she might bring forth neither in any month, nor in the year; and that *Mercury* playing at dice with *Luna*, overcame, and took from the Lunar year the 72d part of every day, and thereof composed five days, and added them to the year of 360 days, that she might bring forth in them; and that the *Egyptians* celebrated those days as the birth-days of *Rhea*'s five children, *Osiris*, *Orus* senior, *Typhon*, *Isis*, and *Nephthe* the wife of *Typhon*: and therefore, according to the opinion of the ancient *Egyptians*, the five days were added to the Lunisolar calendar-year, in the Reign of *Saturn* and *Rhea*, the parents of *Osiris*, *Isis*, and *Typhon*; that is, in the Reign of *Ammon* and *Titea*, the parents of the *Titans*, or in the latter half of the Reign of *David*, when those *Titans* were born, and by consequence soon after the flight of the *Edomites* from *David* into *Egypt*: but the Solstices not being yet settled, the beginning of this new year might not be fixed to the Vernal Equinox before the Reign of *Amenophis* the successor of *Orus* junior, the son of *Osiris* and *Isis*.

When the *Edomites* fled from *David* with their young King *Hadad* into *Egypt*, it is probable that they carried thither also the use of letters: for letters were then in use among the posterity of *Abraham* in *Arabia Petræa*, and

upon the borders of the *Red Sea*, the Law being written there by *Moſes* in a book, and in tables of ſtone, long before: for *Moſes* marrying the daughter of the prince of *Midian*, and dwelling with him forty years, learnt them among the *Midianites*: and *Job*, who lived among their neighbours the *Edomites*, mentions the writing down of words, as there in uſe in his days, *Job*. xix. 23, 24. and there is no inſtance of letters for writing down ſounds, being in uſe before the days of *David*, in any other nation beſides the poſterity of *Abraham*. The *Egyptians* aſcribed this invention to *Thoth*, the ſecretary of *Oſiris*; and therefore Letters began to be in uſe in *Egypt* in the days of *Thoth*, that is, a little after the flight of the *Edomites* from *David*, or about the time that *Cadmus* brought them into *Europe*.

[d] Auguſtin. de Civ. Dei. l. 18. c. 47.

Helladius [e] tells us, that a man called *Oes*, who appeared in the *Red Sea* with the tail of a fiſh, ſo they painted a ſea-man, taught Aſtronomy and Letters: and *Hyginus*, [f] that *Euhadnes*, who came out of the Sea in *Chaldæa*, taught the *Chaldæans* Aſtrology the firſt of any man; he means Aſtronomy; and *Alexander Polyhiſtor* [g] tells us from *Beroſus*, that *Oannes* taught the *Chaldæans* Letters, Mathematicks, Arts, Agriculture, Cohabitation in Cities, and the Conſtruction

[e] Apud Photium, c. 279.

[f] Fab. 274.

[g] Apud Euſeb. Chron.

tion of Temples; and that ſeveral ſuch men came thither ſucceſſively. *Oes*, *Euhadnes*, and *Oannes*, ſeem to be the ſame name a little varied by corruption; and this name ſeems to have been given in common to ſeveral ſea-men, who came thither from time to time, and by conſequence were merchants, and frequented thoſe ſeas with their merchandiſe, or elſe fled from their enemies: ſo that Letters, Aſtronomy, Architecture and Agriculture, came into *Chaldæa* by ſea, and were carried thither by ſea-men, who frequented the *Perſian Gulph*, and came thither from time to time, after all thoſe things were practiſed in other countries whence they came, and by conſequence in the days of *Ammon* and *Seſac*, *David* and *Solomon*, and their ſucceſſors, or not long before. The *Chaldæans* indeed made *Oannes* older than the flood of *Xiſuthrus*, but the *Egyptians* made *Oſiris* as old, and I make them contemporary.

The *Red Sea* had its name not from its colour, but from *Edom* and *Erythra*, the names of *Eſau*, which ſignify that colour: and ſome tell us, that King *Erythra*, meaning *Eſau*, invented the veſſels, *rates*, in which they navigated that Sea, and was buried in an iſland thereof near the *Perſian Gulph*: whence it follows, that the *Edomites* navigated that Sea from

h h Plin. l. 6. c. 23, 28. & l. 7. c. 56.

the days of *Esau*; and there is no need that the oldest *Annals* should be older. There were boats upon rivers before, such as were the boats which carried the Patriarchs over *Euphrates* and *Jordan*, and the first nations over many other rivers, for peopling the earth, seeking new seats, and invading one another's territorites: and after the example of such vessels, *Ishmael* and *Midian* the sons of *Abraham*, and *Esau* his grandson, might build larger vessels to go to the islands upon the *Red Sea*, in searching for new seats, and by degrees learn to navigate that sea, as far as to the *Persian Gulph*: for ships were as old, even upon the *Mediterranean*, as the days of *Jacob*, *Gen.* xlix. 13. *Judg.* v. 17. but it is probable that the merchants of that sea were not forward to discover their Arts and Sciences, upon which their trade depended: it seems therefore that Letters and Astronomy, and the trade of Carpenters, were invented by the merchants of the *Red Sea*, for writing down their merchandise, and keeping their accounts, and guiding their ships in the night by the Stars, and building ships; and that they were propagated from *Arabia Petræa* into *Egypt*, *Chaldæa*, *Syria*, *Asia minor*, and *Europe*, much about one and the same time; the time in which *David* conquered and dispersed those merchants:

for

for we hear nothing of Letters before the days of *David*, except among the posterity of *Abraham*; nothing of Astronomy, before the *Egyptians* under *Ammon* and *Sesac* applied themselves to that study, except the Constellations mentioned by *Job*, who lived in *Arabia Petræa* among the merchants; nothing of the trade of Carpenters, or good Architecture, before *Solomon* sent to *Hiram* King of *Tyre*, to supply him with such Artificers, saying that *there were none in* Israel *who could skill to hew timber like the* Zidonians.

Diodorus [i] tells us, *that the* Egyptians *sent many colonies out of* Egypt *into other countries; and that* Belus, *the son of* Neptune *and* Libya, *carried colonies thence into* Babylonia, *and seating himself on* Euphrates, *instituted priests free from taxes and publick expences, after the manner of* Egypt, *who were called* Chaldæans, *and who afterw the manner of* Egypt, *might observe the Stars:* and *Pausanias* [k] tells us, *that the* Belus *of the* Babylonians *had his name from* Belus *an* Egyptian, *the son of* Libya: and *Apollodorus*; [l] *that* Belus *the son of* Neptune *and* Libya, *and King of* Egypt, *was the father of* Egyptus *and* Danaus, that is, *Ammon*: he tells us also, *that* Busiris *the son of* Neptune *and* Lisianassa [Libyanassa] *the daughter of* Epaphus, *was*

[i] Diodor. l. 1. p. 17.

[k] Pausan. l. 4. c. 23.

[l] Apollodor. l. 2. c. 1.

was King of Egypt; and *Eusebius* calls this King, Busiris *the son of* Neptune, *and of* Libya *the daughter of* Epaphus. By these things the later *Egyptians* seem to have made two *Belus's*, the one the father of *Osiris*, *Isis*, and *Neptune*, the other the son of *Neptune*, and father of *Ægyptus* and *Danaus*: and hence came the opinion of the people of *Naxus*, that there were two *Minos's* and two *Ariadnes*, the one two Generations older than the other; which we have confuted. The father of *Ægyptus* and *Danaus* was the father of *Osiris*, *Isis*, and *Typhon*; and *Typhon* was not the grandfather of *Neptune*, but *Neptune* himself.

Sesostris being brought up to hard labour by his father *Ammon*, warred first under his father, being the Hero or *Hercules* of the *Egyptians* during his father's Reign, and afterward their King: under his father, whilst he was very young, he invaded and conquered *Troglodytica*, and thereby secured the harbour of the *Red Sea*, near *Coptos* in *Egypt*; and then he invaded *Ethiopia*, and carried on his conquest southward, as far as to the region bearing cinnamon: and his father by the assistance of the *Edomites* having built a fleet on the *Red Sea*, he put to sea, and coasted *Arabia Felix*, going to the *Persian Gulph* and beyond, and in those countries set

up Columns with inſcriptions denoting his conqueſts; and particularly he ſet up a Pillar at *Dira*, a promontory in the ſtraits of the *Red Sea*, next *Ethiopia*, and two Pillars in *India*, on the mountains near the mouth of the river *Ganges*; ſo [m] *Dionyſius*:

[m] Dionyſ. in Perie. v. 623.

Ἐνθά τε καὶ στῆλαι, Θηβαιγενέος Διονύσου
Ἑστᾶσιν πυμάτοιο παρὲξ ῥοον Ὠκεανοῖο,
Ἰνδῶν ὑπατίοισιν ἐν οὔρεσιν· ἔνθά τε Γάγγης
Λευκὸν ὕδωρ Νυσαῖον ἐπὶ πλατυμήδεα κυλίνδει.

Ubi etiamnum columnæ Thebis geniti Bacchi
Stant extremi juxta fluxum Oceani
Indorum ultimis in montibus: ubi & Ganges
Claram aquam Nyſſæum ad planitiem devolvit.

After theſe things he invaded *Libya*, and fought the *Africans* with clubs, and thence is painted with a club in his hand: ſo [n] *Hyginus*; *Afri & Ægyptii primum fuſtibus dimicaverunt, poſtea Belus Neptuni filius gladio belligerentius eſt, unde bellum dictum eſt*: and after the conqueſt of *Libya*, by which *Egypt* was furniſhed with horſes, and furniſhed *Solomon* and his friends; he prepared a fleet on the *Mediterranean*, and went on weſtward upon the coaſt of *Africa*, to ſearch thoſe countries, as far as to the Ocean and iſland *Erythea* or *Gades* in *Spain*; as *Marcu-*

[n] Fab. 275.

lius

[o] Saturnal. l. 5. c. 21.

bius [o] informs us from *Panyasis* and *Pherecydes*: and there he conquered *Geryon*, and at the mouth of the *Straits* set up the famous Pillars.

[p] Lucan. l. 10.

[p] *Venit ad occasum mundique extrema Sesostris.*

Then he returned through *Spain* and the southern coasts of *France* and *Italy*, with the cattel of *Geryon*, his fleet attending him by sea, and left in *Sicily* the *Sicani*, a people which he had brought from *Spain*: and after his father's death he built Temples to him in his conquests; whence it came to pass, that *Jupiter Ammon* was worshipped in *Ammonia*, and *Ethiopia*, and *Arabia*, and as far as *India*, according to the [q] Poet:

[q] Lucan. l. 9.

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus sit Jupiter Ammon.

The *Arabians* worshipped only two Gods, *Cælus*, otherwise called *Camesus* or *Jupiter Uranius*, and *Bacchus*; and these were *Jupiter Ammon* and *Sesac*, as above: and so also the people of *Meroe* above *Egypt* [r] worshipped no other Gods but *Jupiter* and *Bacchus*, and had an Oracle of *Jupiter*; and these two Gods were *Jupiter Ammon* and *Osiris*, according to the language of *Egypt*.

[r] Herod. l. 1.

At length *Sesostris*, in the fifth year of *Rehoboam*, came out of *Egypt* with a great army of

of *Libyans*, *Troglodytes* and *Ethiopians*, and spoiled the Temple, and reduced *Judæa* into servitude, and went on conquering, first eastward toward *India*, which he invaded, and then westward as far as *Thrace*: for *God had given him the kingdoms of the countries*, 2 *Chron.* xii. 2, 3, 8. In [f] this Expedition he spent nine years, setting up pillars with inscriptions in all his conquests, some of which remained in *Syria* 'till the days of *Herodotus*. He was accompanied with his son *Orus*, or *Apollo*, and with some singing women, called *the Muses*, one of which, called *Calliope*, was the mother of *Orpheus* an *Argonaut*: and the two tops of the mountain *Parnassus*, which were very high, were dedicated the one to this *Bacchus*, and the other to his son *Apollo*: whence *Lucan*,

Parnassus gemino petit æthera colle,
Mons Phœbo, Bromioque sacer. [g]

In the fourteenth year of *Roboboam* he returned back into *Egypt*, leaving *Æetes* in *Colchis*, and his nephew *Prometheus* at mount *Caucasus*, with part of his army, to defend his conquests from the *Scythians*. *Apollonius* [z] *Rhodius* and his scholiast tell us, that *Sesonchosis* King of all *Egypt*, that is *Sesac*, invading all *Asia*, and a great part of *Europe*, peopled many cities

[f] Diodor. l. 1. p. 35. Herod. l. 2. c. 102, 103, 106.

[g] Pausan. l. 10. Suidas in Παρνάσιον. [h] Lucan l. 5.

[z] Argonaut. l. 4. v. 272.

which he took, and that *Æa*, the Metropolis of *Colchis*, *remained stable ever since his days with the posterity of those* Egyptians *which he placed there, and that they preserved pillars or tables in which all the journies and the bounds of sea and land were described, for the use of them that were to go any whither*: these tables therefore gave a beginning to Geography.

[y] Herod. l. 2. c. 109.

Sesostris upon his returning home [y] divided *Egypt* by measure amongst the *Egyptians*; and this gave a beginning to Surveying and Geometry: and [z] *Iamblicus* derives this division of *Egypt*, and beginning of Geometry, from the Acts of the Gods of *Egypt*. *Sesostris* also [a] divided *Egypt* into 36 *Nomes* or Counties, and dug a canal from the *Nile* to the head city of every *Nome*, and with the earth dug out of it, he caused the ground of the city to be raised higher, and built a Temple in every city for the worship of the *Nome*, and in the Temples set up Oracles, some of which remained 'till the days of *Herodotus*: and by this means the *Egyptians* of every *Nome* were induced to worship the great men of the Kingdom, to whom the *Nome*, the City, and the Temple or Sepulchre of the God, was dedicated: for every Temple had its proper God, and modes of worship, and annual festivals, at which the

[z] In vita Pythag. c. 29.

[a] Diodor. l. 1. p. 36.

Council and People of the *Nome* met at certain times to ſacrifice, and regulate the affairs of the *Nome*, and adminiſter juſtice, and buy and ſell; but *Seſac* and his Queen, by the names of *Oſiris* and *Iſis*, were worſhipped in all *Egypt*: and becauſe *Seſac*, to render the *Nile* more uſeful, dug channels from it to all the capital cities of *Egypt*; that river was conſecrated to him, and he was called by its names, *Ægyptus*, *Siris*, *Nilus*. *Dionyſius* [b] tells us, that the *Nile* was called *Siris* by the *Ethiopians*, and *Nilus* by the people of *Sieve*. From the word *Nahal*, which ſignifies a torrent, that river was called *Nilus*; and *Diodorus* [c] tells us, that *Nilus* was that King who cut *Egypt* into canals, to make the river uſeful: in Scripture the river is called *Schichor*, or *Sihor*, and thence the *Greeks* formed the words *Siris*, *Sirius*, *Ser-Apis*, *O-Siris*; but *Plutarch* [d] tells us, that the ſyllable *O*, put before the word *Siris* by the *Greeks*, made it ſcarce intelligible to the *Egyptians*.

[b] Dionyſ. de ſitu Orbis.

[c] Diodor. l. 1. p. 39.

[d] Plutarch. de Iſide & Oſiride.

I have now told you the original of the *Nomes* of *Egypt*, and of the Religions and Temples of the *Nomes*, and of the Cities built there by the Gods, and called by their names: whence *Diodorus* [e] tells us, that *of all the Provinces of the World, there were in* Egypt *only many cities built by the ancient Gods, as by* Jupi-

[e] Diodor. l. 1. p. 8.

ter, Sol, Hermes, Apollo, Pan, Elithyia, and many others: and Lucian an Assyrian, who had travelled into Phœnicia and Egypt, tells us, that *the Temples of Egypt were very old, those in Phœnicia built by Cinyras as old, and those in Assyria almost as old as the former, but not altogether so old:* which shews that the Monarchy of *Assyria* rose up after the Monarchy of *Egypt*, as is represented in Scripture; and that the Temples of *Egypt* then standing, were those built by *Sesostris*, about the same time that the Temples of *Phœnicia* and *Cyprus* were built by *Cinyras*, *Benhadad*, and *Hiram*. This was not the first original of Idolatry, but only the erecting of much more sumptuous Temples than formerly, to the founders of new Kingdoms: for Temples at first were very small;

[f] Lucian. de Dea Syria.

Jupiter angusta vix totus stabat in æde.
Ovid. Fast. l. 1.

Altars were at first erected without Temples, and this custom continued in *Persia* till after the days of *Herodotus*: in *Phœnicia* they had Altars with little Houses for eating the sacrifices much earlier, and these they called High Places: such was the High Place where *Samuel* entertained *Saul*; such was the House of *Dagon* at *Ashdod*, into which the *Philistins* brought the Ark; and

the

the House of *Baal*, in which *Jehu* slew the Prophets of *Baal*; and such were the High Places of the *Canaanites* which *Moses* commanded *Israel* to destroy: he [5] commanded *Israel* to destroy the Altars, Images, High Places, and Groves of the *Canaanites*, but made no mention of their Temples, as he would have done had there been any in those days. I meet with no mention of sumptuous Temples before the days of *Solomon*: new Kingdoms begun then to build Sepulchres to their Founders in the form of sumptuous Temples; and such Temples *Hiram* built in *Tyre*, *Sesac* in all *Egypt*, and *Benhadad* in *Damascus*.

[5] Exod. xxxiv. 13. Num. xxxiii. 52. Deut. vii. 5. & xii. 3.

For when *David* [h] smote *Hadad-Ezer* King of *Zobah*, and slew the *Syrians* of *Damascus* who came to assist him, *Rezon the son of Eliadah fled from his lord* Hadad-Ezer, *and gathered men unto him and became Captain over a band, and Reigned in* Damascus, *over* Syria: he is called *Hezion*, 1 *King.* xv. 18. and his successors mentioned in history were *Tabrimon*, *Hadad* or *Benhadad*, *Benhadad* II. *Hazael*, *Benhadad* III. ** and *Rezin* the son of *Tabeal*. *Syria* became subject to *Egypt* in the days of *Tabrimon*, and recovered her liberty under *Benhadad* I; and in the days of *Benhadad* III, until the reign of the last *Rezin*, they became subject to *Israel*:

[h] 2 Sam. viii. 10. & 1 King. xi. 23.

and in the ninth year of *Hoshea* King of *Judah*, *Tiglath-pileser* King of *Assyria* captivated the *Syrians*, and put an end to their Kingdom: now [1] *Josephus* tells us, that *the* Syrians *till his days worshipped both* Adar, that is *Hadad* or *Benhadad*, *and his successor* Hazael *as Gods, for their benefactions, and for building Temples by which they adorned the city of* Damascus: *for*, saith he, *they daily celebrate solemnities in honour of these Kings, and boast their antiquity, not knowing that they are novel, and lived not above eleven hundred years ago.* It seems these Kings built sumptuous Sepulchres for themselves, and were worshipped therein. *Justin* [2] calls the first of these two Kings *Damascus*, saying that *the city had its name from him, and that the* Syrians *in honour of him worshipped his wife* Arathes *as a Goddess, using her Sepulchre for a Temple.*

[1] Antiq. l. 9. c. 2.

[2] Justin. l. 36.

Another instance we have in the Kingdom of *Byblus*. In the [1] Reign of *Minos* King of *Crete*, when *Rhadamanthus* the brother of *Minos* carried colonies from *Crete* to the *Greek* islands, and gave the islands to his captains, he gave *Lemnos* to *Thoas*, or *Theias*, or *Thoantes*, the father of *Hypsipyle*, a *Cretan* worker in metals, and by consequence a disciple of the *Idæi Dactyli*, and perhaps a *Phœnician*: for the *Idæi Dactyli*, and *Telchines*, and *Corybantes* brought their Arts and

[1] Diodor. l. 5. p. 238.

Sciences

Sciences from *Phœnicia*: and [m] *Suidas* ſaith, that he was deſcended from *Pharnaces* King of *Cyprus*; *Apollodorus*, [n] that he was the ſon of *Sandothus* a *Syrian*; and *Apollonius Rhodius*, [o] that Hypſipyle *gave* Jaſon *the purple cloak which the* Graces *made for* Bacchus, *who gave it to his ſon* Thoas, the father of *Hypſipyle*, and King of *Lemnos*: *Thoas* married [p] *Calycopis*, the mother of *Æneas*, and daughter of *Otreus* King of *Phrygia*, and for his skill on the harp was called *Cinyras*, and was ſaid to be exceedingly beloved by *Apollo* or *Orus*: the great *Bacchus* loved his wife, and being caught in bed with her in *Phrygia* appeaſed him with wine, and compoſed the matter by making him King of *Byblus* and *Cyprus*; and then came over the *Helleſpont* with his army, and conquered *Thrace*: and to theſe things the poets allude, in feigning that *Vulcan* fell from heaven into *Lemnos*, and that *Bacchus* [q] appeaſed him with wine, and reduced him back into heaven: he fell from the heaven of the *Cretan* Gods, when he went from *Crete* to *Lemnos* to work in metals, and was reduced back into heaven when *Bacchus* made him King of *Cyprus* and *Byblus*: he Reigned there till a very great age, living to the times of the *Trojan* war, and becoming exceeding rich: and after the death of his wife *Calyco-*

[m] Suidas in Σαρδωνιακὸς.
[n] Apollod. l. 3.
[o] Argonaut. l. 4. v. 424. & l. 1. v. 621.
[p] Homer Odyſſ. Θ. v. 268. 292. & Hymn. 1. & 2. in Venerem. & Heſiod. Theogon. v. 192.
[q] Pauſan. l. 1, c. 20.

Calypsis, [r] he built Temples to her at *Paphos* and *Amathus*, in *Cyprus*; and at *Byblus* in *Syria*; and instituted Priests to her with Sacred Rites and lustful *Orgia*; whence she became the *Dea Cypria*, and the *Dea Syria*: and from Temples erected to her in these and other places, she was also called *Paphia*, *Amathusia*, *Byblia*, *Cytherea*, *Salaminia*, *Ovidia*, *Erycina*, *Idalia*. *Fama tradit a Cinyra sacratum vetustissimum Paphiæ Veneris templum, Deamque ipsam conceptam mari huc appulsam*: *Tacit. Hist.* l. 2. c. 3. From her sailing from *Phrygia* to the island *Cythera*, and from thence to be Queen of *Cyprus*, she was said by the *Cyprians*, to be born of the froth of the sea, and was painted sailing upon a shell. *Cinyras* Deified also his son *Cinyris*, by the name of *Adonis*; and for assisting the *Egyptians* with armour, it is probable that he himself was Deified by his friends the *Egyptians*, by the name of *Baal-Canaan*, or *Vulcanus*; for *Vulcan* was celebrated principally by the *Egyptians*, and was a King according to *Homer*, and Reigned in *Lemnos*; and *Cinyras* was an inventor of arts, [s] and found out copper in *Cyprus*, and the smiths hammer, and anvil, and tongs, and laver; and imployed workmen in making armour, and other things of brass and iron, and was the only King celebrated in history for working

[r] Clem. Al. Admon. ad Gent. p. 10. Apollodor. l. 3. c. 13. Pindar. Pyth. Ode 2. Hesych. in Κυπρόδας. Steph. in Ἀμαθοῦς. Strabo. l. 16. p. 755.

[s] Clem. Al. Admon. ad Gent. p. 21. Plin. l. 7. c. 56.

working in metals, and was King of *Lemnos*, and the husband of *Venus*; all which are the characters of *Vulcan*: and the *Egyptians* about the time of the death of *Cinyras*, *viz.* in the Reign of their King *Amenophis*, built a very ſumptuous Temple at *Memphis* to *Vulcan*, and near it a ſmaller Temple to *Venus Hoſpita*; not an *Egyptian* woman but a foreigner, not *Helena* but *Vulcan's Venus*: for [t] *Herodotus* tells us, that the region round about this Temple was inhabited by *Tyrian Phenicians*, and that [u] *Cambyſes* going into this Temple at *Memphis*, very much derided the ſtatue of *Vulcan* for its littleneſs; *For*, ſaith he, *this ſtatue is moſt like thoſe Gods which the* Phœnicians *call* Pataeci, *and carry about in the fore-part of their Ships in the form of Pygmies*: and [x] *Bochart* ſaith of this *Venus Hoſpita*, *Phœnicium Venerem in Ægypto pro peregrina habitam.*

[t] Herod. l. 2.

[u] Herod. l. 3. c. 37.

[x] Bochart. Canaan. l. 1. c. 4.

As the *Egyptians*, *Phenicians* and *Syrians* in thoſe days Deified their Kings and Princes, ſo upon their coming into *Aſia minor* and *Greece*, they taught thoſe nations to do the like, as hath been ſhewed above. In thoſe days the writing of the *Thebans* and *Ethiopians* was in hieroglyphicks; and this way of writing ſeems to have ſpread into the lower *Egypt* before the days of *Moſes*: for thence came the worſhip of their Gods in the various ſhapes of Birds, Beaſts, and

Fishes, forbidden in the second commandment. Now this emblematical way of writing gave occasion to the *Thebans* and *Ethiopians*, who in the days of *Samuel*, *David*, *Solomon*, and *Rehoboam* conquered *Egypt*, and the nations round about, and erected a great Empire, to represent and signify their conquering Kings and Princes, not by writing down their names, but by making various hieroglyphical figures; as by painting *Ammon* with Ram's horns, to signify the King who conquered *Libya*, a country abounding with sheep; his father *Amosis* with a Scithe, to signify that King who conquered the lower *Egypt*, a country abounding with corn; his son *Osiris* by an Ox, because he taught the conquered nations to plow with oxen; *Bacchus* with Bulls horns for the same reason, and with Grapes because he taught the nations to plant vines, and upon a Tiger because he subdued *India*; *Orus* the son of *Osiris* with a Harp, to signify the Prince who was eminently skilled on that instrument; *Jupiter* upon an Eagle to signify the sublimity of his dominion, and with a Thunderbolt to represent him a warrior; *Venus* in a Chariot drawn with two Doves, to represent her amorous and lustful; *Neptune* with a Trident, to signify the commander of a fleet composed of three squadrons; *Ægeon*, a Giant,

with 50 heads, and an hundred hands, to signify *Neptune* with his men in a ship of fifty oars; *Thoth* with a Dog's head and wings at his cap and feet, and a *Caduceus* writhen about with two Serpents, to signify a man of craft, and an embassador who reconciled two contending nations; *Pan* with a Pipe and the legs of a Goat, to signify a man delighted in piping and dancing; and *Hercules* with Pillars and a Club, because *Sesostris* set up pillars in all his conquests, and fought against the *Libyans* with clubs: this is that *Hercules* who, according to [y] *Eudoxus*, was slain by *Typhon*; and according to *Ptolomæus* [z] *Hephæstion* was called *Nilus*, and who conquered *Geryon* with his three sons in *Spain*, and set up the famous pillars at the mouth of the *Straits*: for *Diodorus* [a] mentioning three *Hercules's*, the *Egyptian*, the *Tyrian*, and the son of *Alcmena*, saith that *the eldest flourished among the* Egyptians, *and having conquered a great part of the world, set up the pillars in* Afric: and *Vasæus*, [b] that *Osiris*, called also *Dionysius*, *came into* Spain *and conquered* Geryon, *and was the first who brought Idolatry into* Spain. *Strabo* [c] tells us, that the *Ethiopians* called *Megabars* fought with clubs: and some of the *Greeks* [d] did so 'till the times of the *Trojan* war. Now from this hieroglyphical way of writing it came

[y] Apud Athenæum l. 9. p. 392.
[z] Ptol. l. 2.
[a] Diod. l. 3. p. 145.
[b] Vas. Chron. Hisp. c. 10.
[c] Strabo l. 16. p. 776.
[d] Homer.

to pass, that upon the division of *Egypt* into *Nomes* by *Sesostris*, the great men of the Kingdom to whom the *Nomes* were dedicated, were represented in their Sepulchers or Temples of the *Nomes*, by various hieroglyphicks; as by an *Ox*, a *Cat*, a *Dog*, a *Cebus*, a *Goat*, a *Lyon*, a *Scarabæus*, an *Ichneumon*, a *Crocodile*, an *Hippopotamus*, an *Oxyrinchus*, an *Ibis*, a *Crow*, a *Hawk*, a *Leek*, and were worshipped by the *Nomes* in the shape of these creatures.

• Diodor. l. 3. p. 132. 133.

The •*Atlantides*, a people upon mount *Atlas* conquered by the *Egyptians* in the Reign of *Ammon*, related that *Uranus* was their first King, and reduced them from a savage course of life, and caused them to dwell in towns and cities, and lay up and use the fruits of the earth, and that he reigned over a great part of the world, and by his wife *Titæa* had eighteen children, among which were *Hyperion* and *Basilea* the parents of *Helius* and *Selene*; that the brothers of *Hyperion* slew him, and drowned his son *Helius*, the *Phaeton* of the ancients, in the *Nile*, and divided his Kingdom amongst themselves; and the country bordering upon the Ocean fell to the lot of *Atlas*, from whom the people were called *Atlantides*. By *Uranus* or *Jupiter Uranius*, *Hyperion*, *Basilea*, *Helius* and *Selene*, I understand *Jupiter Ammon*, *Osiris*, *Isis*, *Orus* and *Bubaste*;

and by the sharing of the Kingdom of *Hyperion* amongst his brothers the *Titans*, I understand the division of the earth among the Gods mentioned in the Poem of *Solon*.

For *Solon* having travelled into *Egypt*, and conversed with the Priests of *Sais* about their antiquities, wrote a Poem of what he had learnt, but did not finish it; [f] and this Poem fell into the hands of *Plato*, who relates out of it, that at the mouth of the *Straits* near *Hercules*'s Pillars there was an Island called *Atlantis*, the people of which, nine thousand years before the days of *Solon*, reigned over *Libya* as far as *Egypt*, and over *Europe* as far as the *Tyrrhene* sea; and all this force collected into one body invaded *Egypt* and *Greece*, and whatever was contained within the Pillars of *Hercules*, but was resisted and stopt by the *Athenians* and other *Greeks*, and thereby the rest of the nations not yet conquered were preserved: he saith also that in those days the Gods, having finished their conquests, divided the whole earth amongst themselves, partly into larger, partly into smaller portions, and instituted Temples and Sacred Rites to themselves; and that the Island *Atlantis* fell to the lot of *Neptune*, who made his eldest son *Atlas* King of the whole Island, a part of which was called *Gadir*; and that in the

[f] Plato in Timæo. & Critia.

history of the ſaid wars mention was made of Cecrops, Erechtheus, Erichthonius, *and others before* Theſeus, *and alſo of the women who warred with the men, and of the habit and ſtatue of* Minerva, *the ſtudy of war in thoſe days being common to men and women.* By all theſe circumſtances it is manifeſt that theſe Gods were the *Dii magni majorum gentium*, and lived between the age of *Cecrops* and *Theſeus*; and that the wars which *Seſoſtris* with his brother *Neptune* made upon the nations by land and ſea, and the reſiſtance he met with in *Greece*, and the following invaſion of *Egypt* by *Neptune*, are here deſcribed; and how the captains of *Seſoſtris* ſhared his conqueſts amongſt themſelves, as the captains of *Alexander* the great did his conqueſts long after, and inſtituting Temples and Prieſts and ſacred Rites to themſelves, cauſed the nations to worſhip them after death as Gods: and that the Iſland *Gadir* or *Gades*, with all *Libya*, fell to the lot of him who after death was Deified by the name of *Neptune*. The time therefore when theſe things were done is by *Solon* limited to the age of *Neptune*, the father of *Atlas*; for *Homer* tells us, that *Ulyſſes* preſently after the *Trojan* war found *Calypſo* the daughter of *Atlas* in the *Ogygian* Iſland, perhaps *Gadir*; and therefore it was but two Generations

rations before the *Trojan* war. This is that *Neptune*, who with *Apollo* or *Orus* fortified *Troy* with a wall, in the Reign of *Laomedon* the father of *Priamus*, and left many natural children in *Greece*, ſome of which were *Argonauts*, and others were contemporary to the *Argonauts*; and therefore he flouriſhed but one Generation before the *Argonautic* expedition, and by conſequence about 400 years before *Solon* went into *Egypt*: but the Prieſts of *Egypt* in thoſe 400 years had magnified the ſtories and antiquity of their Gods ſo exceedingly, as to make them nine thouſand years older than *Solon*, and the Iſland *Atlantis* bigger than all *Afric* and *Aſia* together, and full of people; and becauſe in the days of *Solon* this great Iſland did not appear, they pretended that it was ſunk into the ſea with all its people: thus great was the vanity of the Prieſts of *Egypt* in magnifying their antiquities.

The *Cretans* [g] affirmed that *Neptune was the firſt man who ſet out a fleet, having obtained this Præfecture of* his father *Saturn*; *whence poſterity reckoned things done in the ſea to be under his government, and mariners honoured him with ſacrifices*: the invention of tall Ships with ſails [h] is alſo aſcribed to him. He was firſt worſhipped in *Africa*, as *Herodotus* [i] affirms, and therefore

[g] Apud Diodor. l. 5. p. 233.

[h] Pamphus apud Pauſan. l. 7. c. 21.

[i] Herod. l. 2. c. 50.

Reigned

Reigned over that province: for his eldeſt ſon *Atlas*, who ſucceeded him, was not only Lord of the Iſland *Atlantis*, but alſo Reigned over a great part of *Afric*, giving his name to the people called *Atlantii*, and to the mountain *Atlas*, and the *Atlantic Ocean*. The [j] outmoſt parts of the earth and promontories, and whatever bordered upon the ſea and was waſhed by it, the *Egyptians* called *Neptys*; and on the coaſts of *Marmorica* and *Cyrene*, *Bochart* and *Arius Montanus* place the *Naphthuhim*, a people ſprung from *Mizraim*, *Gen.* x. 13; and thence *Neptune* and his wife *Neptys* might have their names, the words *Neptune*, *Neptys*, and *Naphthuhim*, ſignifying the King, Queen, and people of the ſea-coaſts. The *Greeks* tell us that *Japetus* was the father of *Atlas*, and *Bochart* derives *Japetus* and *Neptune* from the ſame original: he and his ſon *Atlas* are celebrated in the ancient fables for making war upon the Gods of *Egypt*; as when *Lucian* [k] ſaith that *Corinth* being full of fables, tells the fight of *Sol* and *Neptune*, that is, of *Apollo* and *Python*, or *Orus* and *Typhon*; and where *Agatharcides* [l] relates how the Gods of *Egypt* fled from the Giants, 'till the *Titans* came in and ſaved them by putting *Neptune* to flight; and where *Hyginus* [m] tells the war between the Gods of *Ægypt*, and the *Titans* commanded by *Atlas*.

j Plutarch in Iſide.

k Lucian de Saltatione.

l Agatharc. apud Photium.

m Hygin. Fab. 150.

The

The *Titans* are the posterity of *Titæa*, some of whom under *Hercules* assisted the Gods, others under *Neptune* and *Atlas* warred against them: *for which reason*, saith *Plutarch*, [a] *the Priests of* Egypt *abominated the sea, and had* Neptune *in no honour*. By *Hercules*, I understand here the general of the forces of *Thebais* and *Ethiopia* whom the Gods or great men of *Egypt* called to their assistance, against the Giants or great men of *Libya*, who had slain *Osiris* and invaded *Egypt*: for *Diodorus* [b] saith that *when* Osiris *made his expedition over the world, he left his kinsman* Hercules *general of his forces over all his dominions, and* Antæus *governor of* Libya *and* Ethiopia. *Antæus* Reigned over all *Afric* to the *Atlantic Ocean*, and built *Tingis* or *Tangieres*: *Pindar* [p] tells us that he Reigned at *Irasa* a town of *Libya*, where *Cyrene* was afterwards built: he invaded *Egypt* and *Thebais*; for he was beaten by *Hercules* and the *Egyptians* near *Antæa* or *Antæopolis*, a town of *Thebais*; and *Diodorus* [q] tells us that *this town had its name from* Antæus, *whom* Hercules *slew in the days of* Osiris. *Hercules* overthrew him several times, and every time he grew stronger by recruits from *Libya*, his mother earth; but *Hercules* intercepted his recruits, and at length slew him. In these wars *Hercules* took the *Libyan* world from *Atlas*, and

[a] Plutarch. in Iside.

[b] Diodor. l. 1. p. 10.

[p] Pindar. Pyth. Ode 9.

[q] Diodor. l. 1. p. 12.

made *Atlas* pay tribute out of his golden orchard, the Kingdom of *Afric*. *Antæus* and *Atlas* were both of them sons of *Neptune*, both of them Reigned over all *Libya* and *Afric*, between *Mount Atlas* and the *Mediterranean* to the very Ocean; both of them invaded *Egypt*, and contended with *Hercules* in the wars of the Gods, and therefore they are but two names of one and the same man; and even the name *Atlas* in the oblique cases seems to have been compounded of the name *Antæus*, and some other word, perhaps the word *Atal*, cursed, put before it: the invasion of *Egypt* by *Antæus*, *Ovid* hath relation unto, where he makes *Hercules* say,

Servaque elementa parentis
Antæo rapui.

This war was at length composed by the intervention of *Mercury*, who in memory thereof was said to reconcile two contending serpents, by casting his Ambassador's rod between them: and thus much concerning the ancient state of *Egypt*, *Libya*, and *Greece*, described by *Solon*.

The mythology of the *Greeks* differed in some things from that of *Egypt* and *Libya*: for in the *Grecian* mythology, *Cœlus* and *Terra*, or *Uranus* and *Titæa*, were the parents of *Saturn* and

Rhea,

Rhea, and *Saturn* and *Rhea* were the parents of *Jupiter* and *Juno*; and *Hyperion*, *Japetus* and the *Titans* were one Generation older than *Jupiter*; and *Saturn* was expelled his Kingdom and caſtrated by his ſon *Jupiter*: which fable hath no place in the mythology of *Egypt*.

During the Reign of *Seſac*, *Jeroboam* being in ſubjection to *Egypt*, ſet up the Gods of *Egypt* in *Dan* and *Bethel*; and *Iſrael was without the true God, and without a teaching Prieſt and without law, and in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries; and nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.* 2 *Chron.* xv. 3, 5, 6. But in the fifth year of *Aſa* the land of *Judah* became quiet from war, and from thence had quiet ten years; and *Aſa* took away the altars of ſtrange Gods, and brake down the Images, and built the fenced cities of *Judah* with walls and towers and gates and bars, having reſt on every ſide, and got up an army of 580000 men, with which in the fifteenth year of his Reign he met *Zerah* the Ethiopian, who came out againſt him with an army of a thouſand thouſand *Ethiopians* and *Libyans*: the way of the *Libyans* was through *Egypt*, and therefore *Zerah* was

now Lord of *Egypt*: they fought at *Mareſhah* near *Gerar*, between *Egypt* and *Judæa*, and *Zerah* was beaten, ſo that he could not recover himſelf: and from all this I ſeem to gather that *Oſiris* was ſlain in the fifth year of *Aſa*, and thereupon *Egypt* fell into civil wars, being invaded by the *Libyans*, and defended by the *Ethiopians* for a time; and after ten years more being invaded by the *Ethiopians*, who ſlew *Orus* the ſon and ſucceſſor of *Oſiris*, drowning him in the *Nile*, and ſeized his Kingdom. By theſe civil wars of *Egypt*, the land of *Judah* had reſt ten years. *Oſiris* or *Seſoſtris* reigned long, *Manetho* ſaith 48 years; and by this reckoning he began to Reign about the 17th year of *Solomon*; and *Orus* his ſon was drowned in the 15th year of *Aſa*: for *Pliny*[r] tells us, *Ægyptiorum bellis attrita eſt Æthiopia, viciſſim imperitando ſerviendoque, clara & potens etiam uſque ad Trojana bella Memnone regnante.* Ethiopia, ſerved *Egypt* 'till the death of *Seſoſtris*, and no longer; for *Herodotus*[s] tells us that *he alone enjoyed the Empire of* Ethiopia: then the *Ethiopians* became free, and after ten years became Lords of *Egypt* and *Libya*, under *Zerah* and *Amenophis*.

[r] Plin. l. 6. c. 29.

[s] Herod. l. 2. c. 110.

When *Aſa* by his victory over *Zerah* became ſafe from *Egypt*, he aſſembled all the people, and they offered ſacrifices out of the ſpoils, and entered

entered into a covenant upon oath to ſeek the Lord; and in lieu of the veſſels taken away by *Seſac*, *he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, Silver and Gold, and Veſſels.* 2 *Chron.* xv.

When *Zerah* was beaten, ſo that he could not recover himſelf, the people [t] of the lower *Egypt* revolted from the *Ethiopians*, and called in to their aſſiſtance two hundred thouſand *Jews* and *Canaanites*; and under the conduct of one *Oſarſiphus*, a Prieſt of *Egypt*, called *Uſorthon*, *Oſorchon*, *Oſorchor*, and *Hercules Ægyptius* by *Manetho*, cauſed the *Ethiopians* now under *Memnon* to retire to *Memphis*: and there *Memnon* turned the river *Nile* into a new channel, built a bridge over it and fortified that paſs, and then went back into *Ethiopia*: but after thirteen years, he and his young ſon *Rameſſes* came down with an army from *Ethiopia*, conquered the lower *Egypt*, and drove out the *Jews* and *Phenicians*; and this action the *Egyptian* writers and their followers call the ſecond expulſion of the Shepherds, taking *Oſarſiphus* for *Moſes*.

[t] Manetho apud Joſephum cont. Apion. p. 1052, 1053.

Tithonus a beautiful youth, the elder brother of *Priamus*, went into *Ethiopia*, being carried thither among many captives by *Seſoſtris*: and the *Greeks*, before the days of *Heſiod*, feigned

that *Memnon* was his ſon: *Memnon* therefore, in the opinion of thoſe ancient *Greeks*, was one Generation younger than *Tithonus*, and was born after the return of *Seſoſtris* into *Egypt*: ſuppoſe about 16 or 20 years after the death of *Solomon*. He is ſaid to have lived very long, and ſo might die about 95 years after *Solomon*, as we reckoned above: his mother, called *Cliſſia* by *Æſchylus*, in a ſtatue erected to her in *Egypt*, [u] was repreſented as the daughter, the wife, and the mother of a King, and therefore he was the ſon of a King; which makes it probable that *Zerah*, whom he ſucceeded in the Kingdom of *Ethiopia*, was his father.

[u] Diodor. l. 1. p. 31.

[x] Herod. l. 2. Hiſtorians [x] agree that *Menes* Reigned in *Egypt* next after the Gods, and turned the river into a new channel, and built a bridge over it, and built *Memphis* and the magnificent Temple of *Vulcan*: he built *Memphis* over-againſt the place where *Grand Cairo* now ſtands, called by the *Arabian* hiſtorians *Meſr*: he built only the body of the Temple of *Vulcan*, and his ſucceſſors *Remeſſes* or *Rhampſinites*, *Moeris*, *Aſſychis*, and *Pſammiticus*, built the weſtern, northern, eaſtern, and ſouthern porticos thereof: *Pſammiticus*, who built the laſt portico of this Temple, Reigned three hundred years after the victory of *Oſiris* over *Zerah*, and it is not likely that this mon

Temple

Temple could be above three hundred years in building, or that any *Menes* could be King of all *Egypt* before the expulsion of the Shepherds. The last of the Gods of *Egypt* was *Orus*, with his mother *Isis*, and sister *Bubaste*, and secretary *Thoth*, and uncle *Typhon*; and the King who reigned next after all their deaths, turned the river and built a bridge over it, and built *Memphis* and the Temple of *Vulcan*, was *Menon* or *Amenophis*, called by the *Egyptians Amenoph*; and therefore he is *Menes*: for the names *Amenoph*, or *Memph*, and *Menes* do not much differ; and from *Amenoph* the city *Memphis* built by *Menes* had its *Egyptian* names *Moph*, *Noph*, *Memph* or *Memf*, as it is still called by the *Arabian* historians: the necessity of fortifying this place against *Osarsiphus* gave occasion to the building of it.

In the time of the revolt of the lower *Egypt* under *Osarsiphus*, and the subjection of *Memphis* into *Ethiopia*, *Egypt* being then in the greatest distraction, the *Greeks* built the ship *Argo*, and sent in it the flower of *Greece* to *Æetes* in *Colchis*, and to many other Princes on the coasts of the Euxine and Mediterranean Seas; and this ship was built after the pattern of an *Egyptian* ship with fifty oars, in which *Danaus* with his fifty daughters a few years before fled

from

from *Egypt* into *Greece*, and was the first long ship with sails built by the *Greeks*: and such an improvement of navigation, with a design to send the flower of *Greece* to many Princes upon the sea-coasts of the *Euxine* and *Mediterranean* seas, was too great an undertaking to be set on foot, without the concurrence of the Princes and States of *Greece*, and perhaps the approbation of the *Amphictyonic* Council; for it was done by the dictate of the Oracle. This Council met every half year upon state-affairs for the welfare of *Greece*, and therefore knew of this expedition, and might send the *Argonauts* upon an embassy to the said Princes; and for concealing their design might make the fable of the golden fleece, in relation to the ship of *Phrixus* whose ensign was a golden ram: and probably their design was to notify the distraction of *Egypt*, and the invasion thereof by the *Ethiopians* and *Israelites*, to the said Princes, and to persuade them to take that opportunity to revolt from *Egypt*, and set up for themselves, and make a league with the *Greeks*: for the *Argonauts* went through [y] the Kingdom of *Colchis* by land to the *Armenians*, and through *Armenia* to the *Medes*; which could not have been done if they had not made friendship with the nations through which they passed: they visited also *Laomedon*

[y] Strabo. l. 1. p. 48.

King

King of the *Trojans*, *Phineus* King of the *Thracians*, *Cyzicus* King of the *Doliones*, *Lycus* King of the *Mariandyni*, the coasts of *Mysia* and *Taurica Chersonesus*, the nations upon the *Tanais*, the people about *Byzantium*, and the coasts of *Epirus*, *Corsica*, *Melita*, *Italy*, *Sicily*, *Sardinia*, and *Gallia* upon the *Mediterranean*; and from thence they [a] crossed the sea to *Afric*, and there conferred with *Eurypylus* King of *Cyrene*: and [a] *Strabo* tells us that *in* Armenia *and* Media, *and the neighbouring places, there were frequent monuments of the expedition of* Jason; *as also about* Sinope, *and its sea-coasts*; *the* Propontis *and the* Hellespont, *and in the* Mediterranean: and a message by the flower of *Greece* to so many nations could be on no other account than state-policy; these nations had been invaded by the *Egyptians*, but after this expedition we hear no more of their continuing in subjection to *Egypt*.

[a] Pindar. Pyth. Ode 4.

[a] Strabo. l. 1. p. 21, 45, 46.

The [b] *Egyptians* originally lived on the fruits of the earth, and fared hardly, and abstained from animals, and therefore abominated Shepherds: *Menes* taught them to adorn their beds and tables with rich furniture and carpets, and brought in amongst them a sumptuous, delicious and voluptuous way of life: and about a hundred years after his death, *Gnephactus* one of his

[b] Diodor. l. 1. p. 29.

ſucceſſors curſed him for it, and to reduce the luxury of *Egypt*, cauſed the curſe to be entered in the Temple of *Jupiter* at *Thebes*; and by this curſe the honour of *Menes* was diminiſhed among the *Egyptians*.

The Kings of *Egypt* who expelled the Shepherds and ſucceeded them, Reigned I think firſt at *Coptos*, and then at *Thebes*, and then at *Memphis*. At *Coptos* I place *Miſphragmuthoſis* and *Amoſis* or *Thomoſis* who expelled the Shepherds, and aboliſhed their cuſtom of ſacrificing men, and extended the *Coptic* language, and the name of Αἰγύπτος, *Ægyptus*, to the conqueſt. Then *Thebes* became the Royal City of *Ammon*, and from him was called *No-Ammon*, and his conqueſt on the weſt of *Egypt* was called *Ammonia*. After him, in the ſame city of *Thebes*, Reigned *Oſiris*, *Orus*, *Menes* or *Amenophis*, and *Rameſſes*: but *Memphis* and her miracles were not yet celebrated in *Greece*; for *Homer* celebrates *Thebes* as in its glory in his days, and makes no mention of *Memphis*. After *Menes* had built *Memphis*, *Mœris* the ſucceſſor of *Rameſſes* adorned it, and made it the ſeat of the Kingdom, and this was almoſt two Generations after the *Trojan* war. *Cinyras*, the *Vulcan* who married *Venus*, and under the Kings of *Egypt* Reigned over *Cyprus* and part of *Phœnicia*, and made armour for thoſe

Kings,

Kings, lived till the times of the *Trojan* war: and upon his death *Menes* or *Memnon* might Deify him, and found the famous Temple of *Vulcan* in that city for his worship, but not live to finish it. In a plain not far from *Memphis* are many small Pyramids, said to be built by *Venephes* or *Enephes*; and I suspect that *Venephes* and *Enephes* have been corruptly written for *Menephes* or *Amenophis*, the letters *AM* being almost worn out in some old manuscript: for after the example of these Pyramids, the following Kings, *Moris* and his successors, built others much larger. The plain in which they were built was the burying-place of that city, as appears by the Mummies there found; and therefore the Pyramids were the sepulchral monuments of the Kings and Princes of that city: and by these and such like works the city grew famous soon after the days of *Homer*; who therefore flourished in the Reign of *Rameſſes*.

[e] Manetho.

Herodotus [d] is the oldest historian now extant who wrote of the antiquities of *Egypt*, and had what he wrote from the Priests of that country: and *Diodorus*, who wrote almost 400 years after him, and had his relations also from the Priests of *Egypt*, placed many nameless Kings between those whom *Herodotus* placed in continual

[d] Herod. l. 2.

ſucceſſion. The Prieſts of *Egypt* had therefore, between the days of *Herodotus* and *Diodorus*, out of vanity, very much increaſed the number of their Kings: and what they did after the days of *Herodotus*, they began to do before his days; for he tells us that they recited to him out of their books, the names of 330 Kings who Reigned after *Menes*, but did nothing memorable, except *Nitocris* and *Mœris* the laſt of them: all theſe Reigned at *Thebes*, till *Mœris* tranſlated the ſeat of the Empire from *Thebes* to *Memphis*. After *Mœris* he reckons *Seſoſtris*, *Pheron*, *Proteus*, *Rhampſinitus*, *Cheops*, *Cephren*, *Mycerinus*, *Aſychis*, *Anyſis*, *Sabacon*, *Anyſis* again, *Sethon*, twelve contemporary Kings, *Pſammetichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, and *Pſammenitus*. The *Egyptians* had before the days of *Solon* made their monarchy 9000 years old, and now they reckon'd to *Herodotus* a ſucceſſion of 330 Kings Reigning ſo many Generations, that is about 11000 years, before *Seſoſtris*: but the Kings who Reigned long before *Seſoſtris* might Reign over ſeveral little Kingdoms in ſeveral parts of *Egypt*, before the riſe of their Monarchy; and by conſequence before the days of *Eli* and *Samuel*, and ſo are not under our conſideration: and theſe names may have been multiplied by corruption; and ſome of them, as *Athothes* or *Thoth*, the ſecretary

ſecretary of *Oſiris*; *Toſorthrus* or *Æſculapius*, a Phyſician who invented building with ſquare ſtones; and *Thuor* or *Polybus* the husband of *Alcandra*, were only Princes of *Egypt*. If with *Herodotus* we omit the names of thoſe Kings who did nothing memorable, and conſider only thoſe whoſe actions are recorded, and who left ſplendid monuments of their having Reigned over *Egypt*, ſuch as were Temples, Statues, Pyramids, Obelisks, and Palaces dedicated or aſcribed to them, theſe Kings reduced into good order will give us all or almoſt all the Kings of *Egypt*, from the days of the expulſion of the Shepherds and founding of the Monarchy, downwards to the conqueſt of *Egypt* by *Cambyſes*: for *Seſoſtris* Reigned in the Age of the Gods of *Egypt*, being Deified by the names of *Oſiris*, *Hercules* and *Bacchus*, as above; and therefore *Menes*, *Nitocris*, and *Mœris* are to be placed after him; *Menes* and his ſon *Rameſſes* Reigned next after the Gods, and therefore *Nitocris* and *Mœris* Reigned after *Rameſſes*: *Mœris* is ſet down immediately before *Cheops*, three times in the Dynaſtys of the Kings of *Egypt* compoſed by *Eratoſthenes*, and once in the Dynaſties of *Manetho*; and in the ſame Dynaſties *Nitocris* is ſet after the builders of the three great Pyramids, and according to *Herodotus* her

brother Reigned before her, and was ſlain, and ſhe revenged his death; and according to *Syncellus* ſhe built the third great Pyramid; and the builders of the Pyramids Reigned at *Memphis*, and by conſequence after *Mœris*. Now from theſe things I gather that the Kings of *Egypt* mentioned by *Herodotus* ought to be placed in this order; *Seſoſtris*, *Pheron*, *Proteus*, *Menes*, *Rhampſinitus*, *Mœris*, *Cheops*, *Cephren*, *Mycerinus*, *Nitocris*, *Aſychis*, *Anyſis*, *Sabacon*, *Anyſis* again, *Sethon*, twelve contemporary Kings, *Pſammitichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, *Pſammenitus*.

Pheron is by *Herodotus* ſaid to be the ſon and ſucceſſor of *Seſoſtris*. He was Deified by the name of *Orus*.

Proteus Reigned in the lower *Egypt* when *Paris* ſailed thither; that is at the end of the *Trojan* war, according to [a] *Herodotus*: and at that time *Amenophis* was King of *Egypt* and *Ethiopia*: but in his abſence *Proteus* might be governor of ſome part of the lower *Egypt* under him; for *Homer* places *Proteus* upon the ſea-coaſts, and makes him a ſea God, and calls him the ſervant of *Neptune*; and *Herodotus* ſaith that he roſe up from among the common people, and that *Proteus* was his name tranſlated into *Greek*, and this name in *Greek* ſignifies only

[a] Herod. l. 2.

a Prince or President. He succeeded *Pheron*, and was succeeded by *Rhampsinitus* according to *Herodotus*; and so was contemporary to *Amenophis*.

Amenophis Reigned next after *Orus* and *Isis* the last of the Gods; he Reigned at first over all *Egypt*, and then over *Memphis* and the upper parts of *Egypt*; and by conquering *Osarsiphus*, who had revolted from him, became King of all *Egypt* again, about 51 years after the death of *Solomon*. He built *Memphis* and ordered the worship of the Gods of *Egypt*, and built a Palace at *Abydus*, and the *Memnonia* at *This* and *Susa*, and the magnificent Temple of *Vulcan* in *Memphis*; the building with square stones being found out before by *Tosorthrus*, the *Æsculapius* of *Egypt*: he is by corruption of his name called *Menes*, *Mines*, *Minæus*, *Mineus*, *Menies*, *Mnevis*, *Enephes*, *Venephes*, *Phamenophis*, *Osymanthyas*, *Osimandes*, *Ismandes*, *Imandes*, *Memnon*, *Arminon*.

Amenophis was succeeded by his son, called by *Herodotus*, *Rhampsinitus*, and by others *Ramses*, *Ramises*, *Rameses*, *Ramesses*, *Rameses*, *Rhampses*, *Remphis*. Upon an Obelisk erected by this King in *Heliopolis*, and sent to *Rome* by the Emperor *Constantius*, was an inscription, interpreted by *Hermapion* an *Egyptian* Priest, expressing that the King was long lived, and Reigned over a great part of the earth: and *Strabo*, an eye-wit-

[f] Ammian. l. 17. c. 4.

[g] Strabo. l. 17. p. 817.

ness,

nes, tells us, that in the monuments of the Kings of *Egypt*, above the *Memnonium* were inſcriptions upon Obeliſks, expreſſing the riches of the Kings, and their Reigning as far as *Scythia*, *Bactria*, *India* and *Ionia*: and *Tacitus* [h] tells us from an inſcription ſeen at *Thebes* by *Ceſar Germanicus*, and interpreted to him by the *Egyptian* Prieſts, that this King *Rameſſes* had an army of 700000 men, and Reigned over *Libya*, *Ethiopia*, *Media*, *Perſia*, *Bactria*, *Scythia*, *Armenia*, *Cappadocia*, *Bithynia*, and *Lycia*; whence the Monarchy of *Aſſyria* was not yet riſen. This King was very covetous, and a great collector of taxes, and one of the richeſt of all the Kings of *Egypt*, and built the weſtern portico of the Temple of *Vulcan*.

[h] Annal. l. 2. c. 60.

Mœris inheriting the riches of *Rameſſes*, built the northern portico of that Temple more ſumptuouſly, and made the Lake of *Mœris*, with two great Pyramids of brick in the midſt of it: and for preſerving the diviſion of *Egypt* into equal ſhares amongſt the ſoldiers, this King wrote a book of ſurveying, which gave a beginning to Geometry. He is called alſo *Maris*, *Myris*, *Meres*, *Mœres*, *Sœvres*; and more corruptly, by changing M into A, T, B, Σ, ΥΧ, Λ, &c. *Ayres*, *Tyris*, *Byres*, *Suris*, *Ucboreus*, *Lucimus*, *Laberis*, &c.

Diodorus

Diodorus [i] places *Uchoreus* between *Ofymanduas* and *Myris*, that is between *Amenophis* and *Maris*, and ſaith that he built *Memphis*, and fortified it to admiration with a mighty rampart of earth, and a broad and deep trench, which was filled with the water of the *Nile*, and made there a vaſt and deep Lake for receiving the water of the *Nile* in the time of its overflowing, and built palaces in the city; and that this place was ſo commodiouſly ſeated that moſt of the Kings who Reigned after him preferred it before *Thebes*, and removed the Court from thence to this place, ſo that the magnificence of *Thebes* from that time began to decreaſe, and that of *Memphis* to increaſe, 'till *Alexander* King of *Macedon* built *Alexandria*. Theſe great works of *Uchoreus* and thoſe of *Maris* favour of one and the ſame genius, and were certainly done by one and the ſame King, diſtinguiſhed into two by a corruption of the name as above; for this Lake of *Uchoreus* was certainly the ſame with that of *Maris*.

[i] Diodor. l. 1 p. 32.

After the example of the two brick Pyramids made by *Maris*, the three next Kings, *Cheops*, *Cephren* and *Mycerinus* built the three great Pyramids at *Memphis*; and therefore Reigned in that city. *Cheops* ſhut up the Temples of the *Nomes*, and prohibited the worſhip of the Gods

of *Egypt*, designing no doubt to have been worshipped himself after death: he is called also *Chembis*, *Chemmis*, *Chemmis*, *Phiops*, *Apathus*, *Apappus*, *Suphis*, *Suophis*, *Syphoas*, *Syphaosis*, *Soiphis*, *Syphuris*, *Anoiphis*, *Anoisis*: he built the biggest of the three great Pyramids which ſtand together, and his brother *Cephren* or *Cerpheres* built the ſecond, and his ſon *Mycerinus* founded the third: this laſt King was celebrated for clemency and juſtice; he ſhut up the dead body of his daughter in a hollow ox, and cauſed her to be worſhipped daily with odours: he is called alſo *Cheres*, *Cherinus*, *Bicheres*, *Moſcheres*, *Menchéres*. He died before the third Pyramid was finiſhed, and his ſiſter and ſucceſſor *Nitocris* finiſhed it.

Then Reigned *Aſychis*, who built the eaſtern portico of the Temple of *Vulcan* very ſplendidly, and among the ſmall Pyramids a large Pyramid of brick, made of mud dug out of the Lake of *Maris*: and theſe are the Kings who Reigned at *Memphis*, and ſpent their time in adorning that city, until the *Ethiopians* and the *Aſſyrians* and others revolted, and *Egypt* loſt all her dominion abroad, and became again divided into ſeveral ſmall Kingdoms.

One of thoſe Kingdoms was I think at *Memphis*, under *Gnephactus*, and his ſon and ſucceſſor

Bocchoris. *Africanus* calls *Boccheris* a *Saite*; but *Sais* at this time had other Kings: *Gnephactus*, otherwise called *Nepchabis* and *Technatis*, cursed *Menes* for his luxury, and caused the curse to be entered in the Temple of *Jupiter* at *Thebes*; and therefore Reigned over *Thebais*: and *Bocchoris* sent in a wild bull upon the God *Mneuis* which was worshipped at *Heliopolis*. Another of those Kingdoms was at *Anysis*, or *Hanes*, *Isa.* xxx. 4. under its King *Anysis* or *Amosis*; a third was at *Sais*, under *Stephanathis*, *Nechepsos*, and *Nechus*; and a fourth was at *Tanis* or *Zoan*, under *Petubastes*, *Osorchon* and *Psammis*: and *Egypt* being weakned by this division, was invaded and conquered by the *Ethiopians* under *Sabacon*, who slew *Bocchoris* and *Nechus*, and made *Anysis* fly. The Olympiads began in the Reign of *Petubastes*, and the *Æra* of *Nabonassar* in the 22d year of the Reign of *Bocchoris*, according to *Africanus*; and therefore the division of *Egypt* into many Kingdoms began before the Olympiads, but not above the length of two Kings Reigns before them.

After the study of Astronomy was set on foot for the use of navigation, and the *Egyptians* by the Heliacal Risings and Settings of the Stars had determined the length of the Solar year of 365 days, and by other observations had fixed

the Solſtices, and formed the fixt Stars into Aſteriſms, all which was done in the Reign of *Ammon*, *Seſac*, *Orus*, and *Memnon*; it may be preſumed that they continued to obſerve the motions of the Planets; for they called them after the names of their Gods; and *Nechepſos* or *Nicepſos* King of *Sais*, by the aſſiſtance of *Petoſiris* a Prieſt of *Egypt*, invented Aſtrology, grounding it upon the aſpects of the Planets, and the qualities of the men and women to whom they were dedicated: and in the beginning of the Reign of *Nabonaſſar* King of *Babylon*, about which time the *Ethiopians* under *Sabacon* invaded *Egypt*, thoſe *Egyptians* who fled from him to *Babylon*, carried thither the *Egyptian* year of 365 days, and the ſtudy of Aſtronomy and Aſtrology, and founded the *Æra* of *Nabonaſſar*; dating it from the firſt year of that King's Reign, which was the 22d year of *Bocchoris* as above, and beginning the year on the ſame day with the *Egyptians* for the ſake of their calculations. So *Diodorus* [k]: *they ſay that the* Chaldæans *in* Babylon, *being Colonies of the* Egyptians, *became famous for Aſtrology, having learnt it from the Prieſts of* Egypt: and *Heſtiæus*, who wrote an hiſtory of *Egypt*, ſpeaking of a diſaſter of the invaded *Egyptians*, ſaith [l] that *the Prieſts who ſurvived this diſaſter, taking*

[k] Diodor. l. 1. p. 51.

[l] Joſeph. Ant. l. 1. c. 4.

taking with them the Sacra *of* Jupiter Enyalius, *came to* Sennaar *in* Babylonia. From the 15th year of *Asa*, in which *Zerah* was beaten, and *Menes* or *Amenophis* began his Reign, to the beginning of the *Æra* of *Nabonassar*, were 200 years; and this interval of time allows room for about nine or ten Reigns of Kings, at about twenty years to a Reign one with another; and so many Reigns there were, according to the account set down above out of *Herodotus*; and therefore that account, as it is the oldest, and was received by *Herodotus* from the Priests of *Thebes*, *Memphis*, and *Heliopolis*, three principal cities of *Egypt*, agrees also with the course of nature, and leaves no room for the Reigns of the many nameless Kings which we have omitted. These omitted Kings Reigned before *Maris*, and by consequence at *Thebes*; for *Maris* translated the seat of the Empire from *Thebes* to *Memphis*: they Reigned after *Rameſſes*; for *Rameſſes* was the son and succeſſor of *Menes*, who Reigned next after the Gods. Now *Menes* built the body of the Temple of *Vulcan*, *Rameſſes* the first portico, and *Maris* the second portico thereof; but the *Egyptians*, for making their Gods and Kingdom look ancient, have inserted between the builders of the first and second portico of this Temple, three hundred and thirty Kings of

Thebes, and ſuppoſed that theſe Kings Reigned eleven thouſand years; as if any Temple could ſtand ſo long. This being a manifeſt fiction, we have corrected it, by omitting thoſe interpoſed Kings, who did nothing, and placing *Maris* the builder of the ſecond portico, next after *Rameſſes* the builder of the firſt.

In the Dynaſties of *Manetho*; *Sevechus* is made the ſucceſſor of *Sabacon*, being his ſon; and perhaps he is the *Sethon* of *Herodotus*, who became Prieſt of *Vulcan*, and neglected military diſcipline: for *Sabacon* is that *So* or *Sua* with whom *Hoſhea* King of *Iſrael* conſpired againſt the *Aſſyrians*, in the fourth year of *Hezekiah*, *Anno Nabonaſſ.* 24. *Herodotus* tells us twice or thrice, that *Sabacon* after a long Reign of fifty years relinquiſhed *Egypt* voluntarily, and that *Amyſis* who fled from him, returned and Reigned again in the lower *Egypt*, after him, or rather with him: and that *Sethon* Reigned after *Sabacon*, and went to *Peluſium* againſt the army of *Sennacherib*, and was relieved with a great multitude of mice, which eat the bow-ſtrings of the *Aſſyrians*; in memory of which the ſtatue of *Sethon*, ſeen by *Herodotus*, [m] was made with a Mouſe in its hand. A Mouſe was the *Egyptian* ſymbol of deſtruction, and the Mouſe in the hand of *Sethon* ſignifies only that he overcame the

[m] Herodot. l. 2. c. 141.

the *Assyrians* with a great destruction. The Scriptures inform us, that when *Sennacherib* invaded *Judæa* and besieged *Lachish* and *Libnah*, which was in the 14th year of *Hezekiah*, *Anno Nabonass.* 34. the King of *Judah* trusted upon *Pharaoh* King of *Egypt*, that is upon *Sethon*, and that *Tirhakah* King of *Ethiopia* came out also to fight against *Sennacherib*, 2 *King.* xviii. 21. & xix. 9. which makes it probable, that when *Sennacherib* heard of the Kings of *Egypt* and *Ethiopia* coming against him, he went from *Libnah* towards *Pelusium* to oppose them, and was there surprized and set upon in the night by them both, and routed with as great a slaughter as if the bow-strings of the *Assyrians* had been eaten by mice. Some think that the *Assyrians* were smitten by lightning, or by a fiery wind which sometimes comes from the southern parts of *Chaldæa*. After this victory *Tirhakah* succeeding *Sethon*, carried his arms westward through *Libya* and *Afric* to the mouth of the *Straits*: but *Herodotus* tells us, that the Priests of *Egypt* reckoned *Sethon* the last King of *Egypt*, who Reigned before the division of *Egypt* into twelve contemporary Kingdoms, and by consequence before the invasion of *Egypt* by the *Assyrians*.

For

For *Asserhaden* King of *Assyria*, in the 68th year of *Nabonassar*, after he had Reigned about thirty years over *Assyria*, invaded the Kingdom of *Babylon*, and then carried into captivity many people from *Babylon*, and *Cuthah*, and *Awa*, and *Hamath*, and *Sepharvaim*, placing them in the Regions of *Samaria* and *Damascus*: and from thence they carried into *Babylonia* and *Assyria* the remainder of the people of *Israel* and *Syria*, which had been left there by *Tiglath-pileser*. This captivity was 65 years after the first year of *Ahaz*, *Isa.* vii. 1, 8. & 2 *King.* xv. 37. & xvi. 5. and by consequence in the twentieth year of *Manasseh*, *Anno Nabonass.* 691. and then *Tartan* was sent by *Asserhadon* with an army against *Ashdod* or *Azoth*, a town at that time subject to *Judea*, 2 *Chron.* xxvi. 6. and took it, *Isa.* xx. 1. and this post being secured, the *Assyrians* beat the *Jews*, and captivated *Manasseh*, and subdued *Judea*: and in these wars, *Isaiah* was saw'd asunder by the command of *Manasseh*, for prophesying against him. Then the *Assyrians* invaded and subdued *Egypt* and *Ethiopia*, and carried the *Egyptians* and *Ethiopians* into captivity, and thereby put an end to the Reign of the *Ethiopians* over *Egypt*, *Isa.* vii. 18. & viii. 7. & x. 11, 12, & xix.

xix. 23. & xx. 4. In this war the city *No-Ammon* or *Thebes*, which had hitherto continued in a flouriſhing condition, was miſerably waſted and led into captivity, as is deſcribed by *Nahum*, chap. iii. ver. 8, 9, 10; for *Nahum* wrote after the laſt invaſion of *Judea* by the *Aſſyrians*, chap. i. ver. 15; and therefore deſcribes this captivity as freſh in memory: and this and other following invaſions of *Egypt* under *Nebuchadnezzar* and *Cambyſes*, put an end to the glory of that city. *Aſſerhadon* Reigned over the *Egyptians* and *Ethiopians* three years, *Iſa.* xx. 3, 4. that is until his death, which was in the year of *Nabonaſſar* 81, and therefore invaded *Egypt*, and put an end to the Reign of the *Ethiopians* over the *Egyptians*, in the year of *Nabonaſſar* 78; ſo that the *Ethiopians* under *Sabacon*, and his ſucceſſors *Sethon* and *Tirhakah*, Reigned over *Egypt* about 80 years: *Herodotus* allots 50 years to *Sabacon*, and *Africanus* fourteen years to *Sethon*, and eighteen to *Tirhakah*.

The diviſion of *Egypt* into more Kingdoms than one, both before and after the Reign of the *Ethiopians*, and the conqueſt of the *Egyptians* by *Aſſerhadon*, the prophet *Iſaiah* [a] ſeems to allude unto in theſe words: *I will ſet*, ſaith he,

[a] Iſa. xix. 2, 4, 11, 13, 23.

he, *the* Egyptians *against the* Egyptians, *and they ſhall fight every one againſt his brother, and every one againſt his neighbour, city againſt city, and Kingdom againſt Kingdom, and the Spirit of* Egypt *ſhall fail.* — *And the* Egyptians *will I give over into the hand of a cruel Lord* [viz. *Aſſerhadon*] *and a fierce King ſhall Reign over them.* — *Surely the Princes of* Zoan [Tanis] *are fools, the counſel of the wiſe Councellors of* Pharaoh *is become bruitiſh: how long ſay ye unto* Pharaoh, *I am the ſon of the ancient Kings.* — *The Princes of* Zoan *are become fools: the Princes of* Noph [Memphis] *are deceived,* — *even they that were the ſtay of the tribes thereof.* — *In that day there ſhall be a high way out of* Egypt *into* Aſſyria, *and the* Egyptians *ſhall ſerve the* Aſſyrians.

After the death of *Aſſerhadon*, *Egypt* remained ſubject to twelve contemporary Kings, who revolted from the *Aſſyrians*, and Reigned together fifteen years; including I think the three years of *Aſſerhadon*, becauſe the *Egyptians* do not reckon him among their Kings. They built the Labyrinth adjoining to the Lake of *Meris*, which was a very magnificent ſtructure, with twelve Halls in it, for their Palaces: and then *Pſammitichus*, who was one of the twelve, conquered all the reſt. He built the

• Herod. l. 2. c. 148, &c.

laſt

laſt Portico of the Temple of *Vulcan*, founded by *Menes* about 460 years before, and Reigned 54 years, including the fifteen years of his Reign with the twelve Kings. Then Reigned *Nechaoh* or *Nechus*, 17 years; *Pſammis*, ſix years; *Vaphres*, *Apries*, *Eraphius*, or *Hophra*, 25 years; *Amaſis* 44 years; and *Pſammenitus* ſix months, according to *Herodotus*. *Egypt* was ſubdued by *Nebuchadnezzar* in the laſt year but one of *Hophra*, *Anno Nabonaſſ.* 178, and remained in ſubjection to *Babylon* forty years, *Jer.* xliv. 30. & *Ezek.* xxix. 12, 13, 14, 17, 19. that is, almoſt all the Reign of *Amaſis*, a plebeian ſet over *Egypt* by the conqueror: the forty years ended with the death of *Cyrus*; for he Reigned over *Egypt* and *Ethiopia*, according to *Xenophon*. At that time therefore thoſe nations recovered their liberty; but after four or five years more they were invaded and conquered by *Cambyſes*, *Anno Nabonaſſ.* 223 or 224, and have almoſt ever ſince remained in ſervitude, as was predicted by the Prophets.

The Reigns of *Pſammitichus*, *Nechus*, *Pſammis*, *Apries*, *Amaſis*, and *Pſammenitus*, ſet down by *Herodotus*, amount unto 146 years: and ſo many years there were from the 78th year of *Nabonaſſar*, in which the dominion of the *Ethi-*

ening over *Egypt* came to an end, unto the 22 4th. year of *Nabonassar*, in which *Cambyses* invaded *Egypt*, and put an end to that Kingdom: which is an argument that *Herodotus* was circumspect and faithful in his narrations, and has given us a good account of the antiquities of *Egypt*, so far as the Priests of *Egypt* at *Thebes*, *Memphis*, and *Heliopolis*, and the *Carians* and *Ionians* inhabiting *Egypt*, were then able to inform him: for he consulted them all; and the *Carer* and *Ionians* had been in *Egypt* from the time of the Reign of the twelve contemporary Kings.

[p] Plin. l. 36. c. 8. 9.

Pliny [p] tells us, that the *Egyptian* Obelisks were of a sort of stone dug near *Syene* in *Thebais*, and that the first Obelisk was made by *Mitres*, who Reigned in *Heliopolis*; that is, by *Mephres* the predecessor of *Misphragmuthosis*; and that afterwards other Kings made others: *Sochis*, that is *Sesochis*, or *Sesac*, four, each of 48 cubits in length; *Ramises*, that is *Rameſſes*, two; *Smarres*, that is *Maeris*, one of 48 cubits in length; *Erapheus*, or *Hophra*, one of 48; and *Nechabis*, or *Nectanabis*, one of 80. *Mephres* therefore extended his dominion over all the upper *Egypt*, from *Syene* to *Heliopolis*, and after him, *Misphragmuthosis* and *Amosis*, Reigned

Ammon

Ammon and *Sesac*, who erected the first great Empire in the world: and these four, *Amasis*, *Ammon*, *Sesac*, and *Orus*, Reigned in the four ages of the great Gods of *Egypt*; and *Amenophis* was the *Menes* who Reigned next after them: he was succeeded by *Rameses*, and *Meris*, and some time after by *Hophra*.

Diodorus [q] recites the same Kings of *Egypt* with *Herodotus*, but in a more confused order, and repeats some of them twice, or oftener, under various names, and omits others: his Kings are these; *Jupiter Ammon* and *Juno*, *Osiris* and *Isis*, *Horus*, *Menes*, *Busiris* I, *Busiris* II, *Osymanduas*, *Uchoreus*, *Myris*, *Sesoosis* I, *Sesoosis* II, *Amasis*, *Actisanes*, *Mendes* or *Marrus*, *Proteas*, *Remphis*, *Chembis*, *Cephren*, *Mycerinus* or *Cherinus*, *Gnephactus*, *Bacchoris*, *Sabacon*, twelve contemporary Kings, *Psammitichus*, * * *Apries*, *Amasis*. Here I take *Sesoosis* I, and *Sesoosis* II, *Busiris* I, and *Busiris* II, to be the same Kings with *Osiris* and *Orus*: also *Osymanduas* to be the same with *Amenophis* or *Menes*: also *Amasis*, and *Actisanes*, an *Ethiopian* who conquered him, to be the same with *Amasis* and *Sabacon* in *Herodotus*: and *Uchoreus*, *Mendes*, *Marrus*, and *Myris*, to be only several names of one and the same King. Whence the

[q] Diodor. l. 1. p. 29, &c.

catalogue of *Diodorus* will be reduced to this: *Jupiter Ammon* and *Juno*; *Oſiris*, *Buſiris* or *Seſooſis*, and *Iſis*; *Horus*, *Buſiris* II, or *Seſooſis* II; *Menes*, or *Oſymanduas*; *Proteus*; *Remphis* or *Rameſſes*; *Uchoreus*, *Mendes*, *Marrus*, or *Myris*; *Chembis* or *Cheops*; *Cephren*; *Myceri-nus*; * * *Gnephacthus*; *Bocchoris*; *Amaſis*, or *Anyſis*; *Actiſanes*, or *Sabacon*; * twelve contemporary Kings; *Pſammitichus*; * * *Apries*; *Amaſis*: to which, if in their proper places you add *Nitocris*, *Aſychis*, *Sethon*, *Nechus*, and *Pſammis*, you will have the catalogue of *Herodotus*.

The Dynaſties of *Manetho* and *Eratoſthenes* ſeem to be filled with many ſuch names of Kings as *Herodotus* omitted: when it ſhall be made appear that any of them Reigned in *Egypt* after the expulſion of the Shepherds, and were different from the Kings deſcribed above, they may be inſerted in their proper places.

Egypt was conquered by the *Ethiopians* under *Sabacon*, about the beginning of the *Æra* of *Nabonaſſar*, or perhaps three or four years before, that is, about three hundred years before *Herodotus* wrote his hiſtory; and about eighty years after that conqueſt, it was conquered again by the *Aſſyrians* under *Aſſerhadon*: and the

the history of *Egypt* set down by *Herodotus* from the time of this last conquest, is right both as to the number, and order, and names of the Kings, and as to the length of their Reigns: and therein he is now followed by historians, being the only author who hath given us so good a history of *Egypt*, for that interval of time. If his history of the earlier times be less accurate, it was because the archives of *Egypt* had suffered much during the Reign of the *Ethiopians* and *Assyrians*: and it is not likely that the Priests of *Egypt*, who lived two or three hundred years after the days of *Herodotus*, could mend the matter: on the contrary, after *Cambyses* had carried away the records of *Egypt*, the Priests were daily feigning new Kings, to make their Gods and nation look ancient; as is manifest by comparing *Herodotus* with *Diodorus Siculus*, and both of them with what *Plato* relates out of the Poem of *Solon*: which Poem makes the wars of the great Gods of *Egypt* against the *Greeks*, to have been in the days of *Cecrops*, *Erechtheus* and *Erichthonius*, and a little before those of *Theseus*; these Gods at that time instituting Temples and Sacred Rites to themselves. I have therefore chosen to rely upon

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on the ſtories related to *Herodotus* by the Prieſts of *Egypt* in thoſe days, and corrected by the Poem of *Solon*, ſo as to make theſe Gods of *Egypt* no older than *Cecrops* and *Erechtheus*, and their ſucceſſor *Menes* no older than *Theſeus* and *Memnon*, and the Temple of *Vulcan* not above 280 years in building: rather than to correct *Herodotus* by *Manetho*, *Eratoſthenes*, *Diodorus*, and others, who lived after the Prieſts of *Egypt* had corrupted their Antiquities much more than they had done in the days of *Herodotus*.

CHAP.

CHAP. III.

Of the ASSYRIAN *Empire.*

AS the Gods or ancient Deified Kings and Princes of *Greece*, *Egypt*, and *Syria* of *Damascus*, have been made much ancienter than the truth, so have those of *Chaldæa* and *Assyria*: for *Diodorus* [a] tells us, that when *Alexander* the great was in *Asia*, the *Chaldæans* reckoned 473000 years since they first began to observe the Stars; and *Ctesias*, and the ancient *Greek* and *Latin* writers who copy from him, have made the *Assyrian* Empire as old as *Noah*'s flood within 60 or 70 years, and tell us the names of all the Kings of *Assyria* downwards, from *Belus* and his feigned son *Ninus*, to *Sardanapalus* the last King of that Monarchy: but the names of his Kings, except two or three, have no affinity with the names of the *Assyrians* mentioned in Scripture; for the *Assyrians* were usually named after their Gods, *Bel* or *Pul*; *Chaddon*, *Hadon*, *Adon*, or *Adonis*; *Melech* or *Moloch*; *Atsur* or *Assur*; *Nebo*; *Nergal*; *Merodach*: as in these names, *Pul*, *Tiglath-Pul-Assur*, *Salman-Assur*,

[a] Diodor. l. 2. p. 83.

Assur, *Adra-Melech*, *Shar-Assur*, *Assur-Hadon*, *Sardanapalus* or *Assur-Hadon-Pul*, *Nabonassar* or *Nebo-Adon-Assur*, *Bel-Adon*, *Chiniladon* or *Cheu-El-Adon*, *Nebo-Pul-Assur*, *Nebo-Chaddon-Assur*, *Nebuzaradon* or *Nebo-Assur-Adon*, *Nergal-Assur*, *Nergal-Shar-Assur*, *Labo-Assur-dach*, *Sheseb-Assur*, *Beltes-Assur*, *Evil-Merodach*, *Shamgar-Nebo*, *Rabsaris* or *Rab-Assur*, *Nebo-Shasbban*, *Mardocempad* or *Merodach-Empad*. Such were the *Assyrian* names; but those in *Ctesias* are of another sort, except *Sardanapalus*, whose name he had met with in *Herodotus*. He makes *Semiramis* as old as the first *Belus*; but *Herodotus* tells us, that she was but five Generations older than the mother of *Labynetus*: he represents that the city *Ninus* was founded by a man of the same name, and *Babylon* by *Semiramis*; whereas either *Nimrod* or *Assur* founded those and other cities, without giving his own name to any of them: he makes the *Assyrian* Empire continue above 1360 years, whereas *Herodotus* tells us that it lasted only 500 years, and the numbers of *Herodotus* concerning those ancient times are all of them too long: he makes *Nineveh* destroyed by the *Medes* and *Babylonians*, three hundred years before the Reign of *Astibares* and *Nebuchadnezzar* who destroyed it, and sets down the names of seven or eight feigned Kings of *Media*, between the destruction

of *Nineveh* and the Reigns of *Astiages* and *Nebuchadnezzar*, as if the Empire of the *Medes*, erected upon the ruins of the *Assyrian* Empire, had lasted 300 years, whereas it lasted but 72: and the true Empire of the *Assyrians* described in Scripture, whose Kings were *Pul*, *Tiglath-pileser*, *Shalmaneser*, *Sennacherib*, *Asserhadon*, &c. he mentions not, tho' much nearer to his own times; which shews that he was ignorant of the antiquities of the *Assyrians*. Yet something of truth there is in the bottom of some of his stories, as there uses to be in Romances; as, that *Nineveh* was destroyed by the *Medes* and *Babylonians*; that *Sardanapalus* was the last King of the *Assyrian* Empire, and that *Astiages* and *Astyages* were Kings of the *Medes*: but he has made all things too ancient, and out of vainglory taken too great a liberty in feigning names and stories to please his reader.

When the *Jews* were newly returned from the *Babylonian* captivity, they confessed their Sins in this manner, *Now therefore our God, let not all the trouble seem little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Prophets, and on our fathers, and on all thy people, since the time of the Kings of Assyria, unto this day*; Nehem. ix. 32. that is, since the time of the Kingdom of Assyria,

Syria, or since the rise of that Empire: and therefore the *Assyrian* Empire arose when the Kings of *Assyria* began to afflict the inhabitants of *Palestine*; which was in the days of *Pul*: he and his successors afflicted *Israel*, and conquered the nations round about them; and upon the ruin of many small and ancient Kingdoms erected their Empire, conquering the *Medes* as well as other nations: but of these conquests *Ctesias* knew not a word, no not so much as the names of the conquerors, or that there was an *Assyrian* Empire then standing; for he supposes that the *Medes* Reigned at that time, and that the *Assyrian* Empire was at an end above 250 years before it began.

However we must allow that *Nimrod* founded a Kingdom at *Babylon*, and perhaps extended it into *Assyria*: but this Kingdom was but of small extent, if compared with the Empires which rose up afterwards, being only within the fertile plains of *Chaldæa*, *Chalonitis* and *Assyria*, watered by the *Tigris* and *Euphrates*: and if it had been greater, yet it was but of short continuance, it being the custom in those early ages for every father to divide his territories amongst his sons. So *Noah* was King of all the world, and *Cham* was King of all *Africa*, and *Japhet* of all *Europe* and *Asia minor*; but they

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left no ſtanding Kingdoms. After the days of *Nimrod*, we hear no more of an *Aſſyrian* Empire till the days of *Pul*. The four Kings who in the days of *Abraham* invaded the ſouthern coaſt of *Canaan* came from the countries where *Nimrod* had Reigned, and perhaps were ſome of his poſterity who had ſhared his conquests. In the time of the Judges of *Iſrael*, *Meſopotamia* was under its own King, *Judg.* iii. 8. and the King of *Zobah* Reigned on both ſides of the River *Euphrates* till *David* conquered him, 2 *Sam.* viii, and x. The Kingdoms of *Iſrael*, *Moab*, *Ammon*, *Edom*, *Philiſtia*, *Zidon*, *Damaſcus*, and *Hamath* the great, continued ſubject to other Lords than the *Aſſyrians*, 'till the days of *Pul* and his ſucceſſors; and ſo did the houſe of *Eden*, *Amos* i. 5. 2 *Kings* xix. 12. and *Haran* or *Charræ*, *Gen.* xii. 2 *Kings* xix. 12. and *Sepharvaim* in *Meſopotamia*, and *Calneh* near *Bagdad*, *Gen.* x. 10, *Iſa.* x. 9, 2 *Kings* xvii. 31. *Seſac* and *Memnon* were great conquerors, and Reigned over *Chaldæa*, *Aſſyria*, and *Perſia*, but in their hiſtories there is not a word of any oppoſition made to them by an *Aſſyrian* Empire then ſtanding: on the contrary, *Suſiana*, *Media*, *Perſia*, *Bactria*, *Armenia*, *Cappadocia*, &c. were conquered by them, and continued ſubject to the Kings of *Egypt* till after the long Reign of *Ramſes* the ſon of *Memnon*, as above.

Homer

Herodotus mentions Barchus and Mempsis Kings of Egypt and Persia, but knew nothing of an Assyrian Empire. Jonah prophesied when Israel was in affliction under the King of Syria, and this was in the latter part of the Reign of Jehoahaz, and first part of the Reign of Joash, Kings of Israel, and I think in the Reign of Marris the successor of Rameses King of Egypt, and about sixty years before the Reign of Pul; and Nineveh was then a city of large extent, but full of pastures for cattle, so that it contained but about 120000 persons. It was not yet grown so great and potent as not to be terrified at the preaching of Jonah, and to fear being invaded by its neighbours and ruined within forty days: it had some little before got free from the dominion of Egypt, and had got a King of its own; but its King was not yet called King of Assyria, but only King of Nineveh, Jonah iii. 6, 7. and his proclamation for a fast was not published in several nations, nor in all Assyria, but only in Nineveh, and perhaps in the villages thereof; but long after, when the dominion of Ninus was established at home, and exalted over all Assyria properly so called, and this Kingdom began to make war upon the neighbouring nations, its Kings were no longer called Kings of Nineveh, but began to be called Kings of Assyria.

Amos

Amos prophesied in the Reign of *Jeroboam* the son of *Joash* King of *Israel*, soon after *Jeroboam* had subdued the Kingdoms of *Damascus* and *Hamath*, that is, about ten or twenty years before the Reign of *Pul*: and he [b] thus reproves *Israel* for being lifted up by those conquests; *Ye which rejoyce in a thing of nought, which say, have we not taken to us horns by our strength? But behold I will raise up against you a nation, O house of Israel, saith the Lord the God of Hosts, and they shall afflict you from the entring in of Hamath unto the river of the wilderness.* God here threatens to raise up a nation against *Israel*; but what nation he names not; that he conceals 'till the *Assyrians* should appear and discover it. In the prophesies of *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Micah*, *Nahum*, *Zephaniah* and *Zechariah*, which were written after the Monarchy grew up, it is openly named upon all occasions; but in this of *Amos* not once, tho' the captivity of *Israel* and *Syria* be the subject of the prophesy, and that of *Israel* be often threatned: he only saith in general that *Syria* should go into captivity unto *Kir*, and that *Israel*, notwithstanding her present greatness, should go into captivity beyond *Damascus*; and that God would raise up a nation to afflict them; meaning that he would raise up above them from a lower condition a nation

[b] Amos vi. 13, 14.

whom they yet feared not: for so the *Hebrew* word יראה signifies when applied to men, as in *Amos* v. 2. 1 *Sam.* xii. 11. *Pſal.* cxiii. 7. *Jer.* x. 20. l. 32. *Hab.* i. 6. *Zech.* xi. 16. As *Amos* names not the *Aſſyrians*, as the writing of this prophecy they made no great figure in the world, but were to be raiſed up againſt *Iſrael*, and by conſequence roſe up in the days of *Pul* and his ſucceſſors: for after *Jeroboam* had conquered *Damaſcus* and *Hamath*, his ſucceſſor *Menahem* deſtroyed *Tiphſah* with its territories upon *Euphrates*, becauſe they opened not to him: and therefore *Iſrael* continued in its greatneſs 'till *Pul*, probably grown formidable by ſome victories, cauſed *Menahem* to buy his peace. *Pul* therefore Reigning preſently after the prophecy of *Amos*, and being the firſt upon record who began to fulfill it, may be juſtly reckoned the firſt conqueror and founder of this Empire. For *God ſtirred up the ſpirit of* Pul, *and the ſpirit of* Tiglath-pileſer *King of* Aſſyria, 1 *Chron.* v. 26.

The ſame Prophet *Amos*, in prophecying againſt *Iſrael*, threatned them in this manner, with what had lately befallen other Kingdoms:

c Amos vi. 2. *Paſs ye*, c ſaith he, *unto* Calneh *and ſee, and from thence go ye to* Hamath *the great, then go down to* Gath *of the* Philiſtines. *Be they better*

shall those Kingdoms? These Kingdoms were not yet conquered by the *Assyrians*, except that of *Calneh* or *Chalonitis* upon *Tigris*, between *Babylon* and *Nineveh*. *Gath* was newly vanquished [d] by *Uzziah* King of *Judah*, and *Hamath* [e] by *Jeroboam* King of *Israel*: and while the Prophet, in threatning *Israel* with the *Assyrians*, instances in desolations made by other nations, and mentions no other conquest of the *Assyrians* than that of *Chalonitis* near *Nineveh*, it argues that the King of *Nineveh* was now beginning his conquests, and had not yet made any great progress in that vast career of victories, which we read of a few years after.

[d] 2 Chron. xxvi. 6.
[e] 2 King. xiv. 25.

For about seven years after the captivity of the ten Tribes, when *Sennacherib* reigned in *Syria*, which was in the 14th Olympiad, he sent this message to the King of *Judah*: *Behold, thou hast heard what the Kings of Assyria have done to all lands by destroying them utterly, and shalt thou be delivered? Have the Gods of the nations delivered them which the Gods of my fathers have destroyed, as* Gozan *and* Haran *and* Reseph, *and the children of* Eden *which were in the Kingdom of* Thelasar? *Where is the King of* Hamath, *and the King of* Arphad, *and the King of the city of* Sepharvaim, *and of* Hena *and* Ivah? And *Isaiah* [g] thus introduceth the King of

[f] 2 King. xix. 11.

[g] Isa. x. 8.

Assyria boasting: *Are not my Princes altogether as Kings? Is not* Calno [or *Calneh*] *as* Carchemish? *Is not* Hamath *as* Arpad? *Is not* Samaria *as* Damascus? *As my hand hath found the Kingdoms of the Idols, and whose graven Images did excel them of* Jerusalem *and of* Samaria; *shall I not as I have done unto* Samaria *and her Idols, so do to* Jerusalem *and her Idols?* All this desolation is recited as fresh in memory to terrify the *Jews*, and these Kingdoms reach to the borders of *Assyria*, and so shew the largeness of the conquests they are called *all lands*, that is, all round about *Assyria*. It was the custom of the Kings of *Assyria*, for preventing the rebellion of people newly conquered, to capitate and transplant those of several countries into other another's lands, and intermix them variously: and thence it appears [h] that *Halah*, and *Habor*, and *Hara*, and *Gozan*, and the cities of the *Medes* into which *Galilee* and *Samaria* were transplanted, and *Kir* into which *Damascus* was transplanted; and *Babylon*, and *Cuth* or the *Susanchites*, and *Hamath*, and *Ava*, and *Sepharvaim*, and the *Dinaites*, and the *Apharsachites*, and the *Tarpelites*, and the *Dehavites*, and the *Deberites*, and the *Elamites*, or *Persians*, part of all which nations were led captive by *Asserhadon* and his predecessors into *Samaria*; were all of them conquered by the *Assyrians* not long before.

[h] 1 Chron. v. 26. 2 King. xvi. 9. & xvii. 6, 24. & Ezra iv. 9.

In

In these conquests are involved on the west and south side of *Assyria*, the Kingdoms of *Mesopotamia*, whose royal seats were *Haran* or *Carrha*, and *Carchemish* or *Circesium*, and *Sepharvaim*, a city upon *Euphrates*, between *Babylon* and *Nineveh*, called *Sippara* by *Berosus*, *Abydenus*, and *Polyhistor*, and *Sipphara* by *Ptolomy*; and the Kingdoms of *Syria* seated at *Samaria*, *Damascus*, *Gath*, *Hamath*, *Arpad*, and *Reseph*, a city placed by *Ptolomy* near *Thapsacus*: on the south side and south-east side were *Babylon* and *Calneh*, or *Calno*, a city which was founded by *Nimrod*, where *Bagdad* now stands, and gave the name of *Chalonitis* to a large region under its government; and *Thelasar* or *Telassa*, a city of the children of *Eden*, placed by *Ptolomy* in *Babylonia*, upon the common stream of *Tigris* and *Euphrates*, which was therefore the river of Paradise; and the *Archevites* at *Areca* or *Erech*, a city built by *Nimrod* on the east side of *Pasitigris*, between *Apamia* and the *Persian Gulph*; and the *Susanchites* at *Cath*, or *Susa*, the metropolis of *Susiana*: on the east were *Elymais*, and some cities of the *Medes*, and *Ir*, a city and large region of *Media*, between *Elymais* and *Assyria*, called *Kirene* by the *Chaldee* Paraphrast and *Latin* Interpreter, and *Carine* by *Ptolomy*: upon the north-east were *Habor* or

[1] Isa. xxii. 6.

Chaborat, a mountainous region between *Aſſyria* and *Media*; and the *Apharſachites*, or men of *Arrapachitis*, a region originally peopled by *Arphaxad*, and placed by *Ptolomy* at the bottom of the mountains next *Aſſyria*: and on the north between *Aſſyria* and the *Gordiæan* mountains was *Halah* or *Chalach*, the metropolis of *Calachene*: and beyond theſe upon the *Caſpian* ſea was *Gozan*, called *Gauzania* by *Ptolomy*. Thus did theſe new conqueſts extend every way from the province of *Aſſyria* to conſiderable diſtances, and make up the great body of that Monarchy: ſo that well might the King of *Aſſyria* boaſt how his armies had deſtroyed all lands. All theſe nations had till now their ſeveral Gods, and each accounted his God the God of his own land, and the defender thereof, againſt the Gods of the neighbouring countries, and particularly againſt the Gods of *Aſſyria*; and therefore they were never till now united under the *Aſſyrian* Monarchy, eſpecially ſince the King of *Aſſyria* doth not boaſt of their being conquered by the *Aſſyrians* oftner than once: but theſe being ſmall Kingdoms the King of *Aſſyria* eaſily overflowed them: *Know ye not*, ſaith *Sennacherib* to the *Jews*, *what I and my fathers have done unto all the people of other lands?*—— *for no God of*

[k] 2 King. xvii. 24, 30, 31. & xviii. 33, 34, 35. 2 Chron. xxxii. 15.

[l] 2 Chron. xxxii. 13, 15

any

any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? He and his fathers therefore, *Pul*, *Tiglath-pileser*, and *Shalmaneser*, were great conquerors, and with a current of victories had newly overflowed all nations round about *Assyria*, and thereby set up this Monarchy.

Between the Reigns of *Jeroboam* II, and his son *Zachariah*, there was an interregnum of about ten or twelve years in the Kingdom of *Israel*: and the prophet *Hosea* [m] in the time of that interregnum, or soon after, mentions the King of *Assyria* by the name of *Jareb*, and another conqueror by the name of *Shalman*; and perhaps *Shalman* might be the first part of the name of *Shalmaneser*, and *Iareb*, or *Irib*, for it may be read both ways, the last part of the name of his successor *Sennacherib*: but whoever these Princes were, it appears not that they Reigned before *Shalmaneser*. *Pul*, or *Belus*, seems to be the first who carried on his conquests beyond the province of *Assyria*: he conquered *Calneh* with its territories in the Reign of *Jeroboam*, *Amos* i. 1. vi. 2. & *Isa.* x. 8, 9. and invaded *Israel* in the Reign of *Menahem*, 2 *King.* xv. 19. but stayed not in the land, being bought off by *Menahem* for a thou-

[m] Hosea v. 13. & x. 6, vii.

[illegible] talents of silver: in his Reign therefore the Kingdom of *Assyria* was advanced on this side *Tigris*: for he was a great warrior, and seems to have conquered *Haran*, and *Carchemish*, and *Reseph*, and *Calneh*, and *Thelasar*, and might found or enlarge the city of *Babylon*, and build the old palace.

[a] Herod. l. iii. c. 155.

Herodotus tells us, that one of the gates of *Babylon* was [a] called the gate of *Semiramis*, and that she adorned the walls of the city, and the Temple of *Belus*, and that she was five Generations older than *Nitocris* the mother of *Labynitus*, or *Nabonnedus*, the last King of *Babylon*; and therefore she flourished four Generations, or about 134 years, before *Nebuchadnezzar*, and by consequence in the Reign of *Tiglath-pileser* the successor of *Pul*: and the followers of *Ctesias* tell us, that she built *Babylon*, and was the widow of the son and successor of *Belus*, the founder of the *Assyrian* Empire; that is, the widow of one of the sons of *Pul*: but [b] *Berosus* a *Chaldean* blames the *Greeks* for ascribing the building of *Babylon* to *Semiramis*; and other authors ascribe the building of this city to *Belus* himself, who is to *Pul*: so *Curtius* [c] tells us, *Semiramis Babylonem condiderat, vel ut plerique credidere Belus, cujus regia ostenditur*: and *Abydenus*, who had his history from the ancient

[b] Berosus apud Joseph. contr. Appion. l. i.

[c] Curt. l. v. c. 1.

ancient monuments of the Chaldeans, writes,

Ἀγχέσιν Βασιλέων, Τυρίς Βήλου πόλιος.

The ancient city Babylon *built by the* Tyrian Belus;

That is, by the Syrian or Assyrian, Belus; the words *Tyrian*, *Syrian*, and *Assyrian*, being anciently used promiscuously for one another: *Hermias* tells us, that it was built by the son of *Belus*, and this he might take out of *Nebuchadnezzar*. After the conquest of *Calneh* and *Hadrach*, and *Syria*, *Belus* might seize *Chaldea*, and begin to build *Babylon*, and leave it to his younger sons: for all the Kings of *Babylon* in the Canon of *Ptolemy* are called *Assyrians*, and *Nabonassar* is the first of them; and *Nebuchadnezzar* reckoned himself descended from *Belus*, that is, from the Assyrian *Belus*, and the building of *Babylon*

[r] Apud Euseb. Præp. l. 9. c. 41.

[s] Doroth. apud Julium Firmicum.

[t] Heren. apud Steph. in Βαβ.

[u] Abyden. apud Euseb. Præp. l. 9. c. 41.

[a] Isa. xxiii. 13. Babylon is ascribed to the Assyrians by [a] Isaiah: Behold, saith he, the land of the Chaldeans: This people was not 'till the Assyrian founded it for them that dwell in the wilderness, [that is, for the Arabians.] They set up the towers thereof, they raised up the palaces thereof. From all this it seems therefore that Pul founded the walls and the palaces of Babylon, and left the city with the province of Chaldea to his younger son Nabonassar; and that Nabonassar finished what his father began, and erected the Temple of Jupiter Belus to his father: and that Semiramis lived in those days, and was the Queen of Nabonassar, because one of the gates of Babylon was called the gate of Semiramis, as Herodotus affirms: but whether she continued to Reign there after her husband's death may be doubted.

Pul therefore was succeeded at Nineveh by his elder son Tiglath-pilneser, at the same time that he left Babylon to his younger son Nabonassar. Tiglath-pilneser, the second King of Assyria, warred in Phœnicia, and captivated Galilee with the two Tribes and an half, in the days of Pekah King of Israel, and placed them in Halah, and Habor, and Hara, and at the river Gozan, places lying on the western borders of Media, between Assyria and the Caspian sea, 2 King. xv. 29, & 1 Chron. v. 26. and about the fifth or sixth

year

year of *Nabonassar*, he came in the assistance of the King of *Judah* against the Kings of *Israel* and *Syria*, and overthrew the Kingdom of *Syria*, which had been seated at *Damascus* ever since the days of King *David*, and carried away the *Syrians* to *Kir* in *Media*, as *Amos* had prophesied, and placed other nations in the regions of *Damascus*, 2 *Kings* xvi. 5, 7, & xvi. 5, 9. *Amos* i. 5. *Joseph. Antiq.* l. 9. c. 13. whence it seems that the *Medes* were conquered before, and that the Empire of the *Assyrians* was now grown great: for *the God of Israel stirred up the spirit of* Pul *King of Assyria, and the spirit of* Tiglath-pileser *King of Assyria*, to make war, 1 *Chron.* v. 26. So *Shalmaneser* or *Shalmanassar*, called *Enemessar* by *Tobit*, invaded all *Phenebia*, took the city of *Samaria*, and captivated *Israel*, and placed them in *Chalach* and *Chabor*, by the river *Gozan*, and in the cities of the *Medes*: and *Hosea* seems to say that he took [illegible] and his successor *Sennacherib* said that his fathers had conquered also *Gozan*, and *Haran* or *Carrhæ*, and *Reseph* or *Resen*, and the children of *Eden*, and *Argad* or the *Arabii*, 2 *King.* xix. [illegible]

Sennacherib the son of *Shalmaneser* in the 14th year of *Hezekiah* invaded *Phœnicia*, and took several cities of *Judah*, and attempted

1 Tobit. i. 13. Annal. Tyr. apud Joseph. Ant l. 9. c. 14.

Hosea x. 14.

Egypt; and *Sethon* or *Sevechus* King of *Egypt* and *Tirhakah* King of *Ethiopia* coming against him, he loſt in one night 185000 men, as ſome ſay, by a plague, or perhaps by lightning, or a fiery wind which blows ſometimes in the neighbouring deſerts, or rather by being ſurpriſed by *Sethon* and *Tirhakah*; for the *Egyptians* in memory of this action erected a ſtatue to *Sethon*, holding in his hand a mouſe, the *Egyptian* ſymbol of deſtruction. Upon this defeat *Sennacherib* returned in haſte to *Nineveh*, and [a] his Kingdom became troubled, ſo that *Tobit* could not go into *Media*, the *Medes* I think at this time revolting: and he was ſoon after ſlain by two of his ſons who fled into *Armenia*, and his ſon *Aſſerhadon* ſucceeded him. At that time did *Merodach Baladan* or *Mardocempad* King of *Babylon* ſend an embaſſy to *Hezekiah* King of *Judah*.

[a] Tobit. i. 15.

[b] Tobit. i. 21. 2 King. xix. 37. Ptol. Canon.

Aſſerhadon, called *Sarchedon* by *Tobit*, *Aſordan* by the LXX, and *Aſſaradin* in *Ptolomy's* Canon, began his Reign at *Nineveh*, in the year of *Nabonaſſar* 42; and in the year 68 extended it over *Babylon*: then he carried the remainder of the *Samaritans* into captivity, and peopled *Samaria* with captives brought from ſeveral parts of his Kingdom, the *Dinaites*, the *Apharſachites*, the *Tarpelites*, the *Aphareſites*, the

Archevites, the *Babylonians*, the *Susanchites*, the *Dehaites*, the *Elamites*, Ezra iv. 2, 9. and therefore he Reigned over all these nations. *Pekah* and *Rezin* Kings of *Samaria* and *Damascus*, invaded *Judea* in the first year of *Ahaz*, and within 65 years after, that is in the 21st year of *Manasseh*, *Anno Nabonass.* 89, *Samaria* by this captivity ceased to be a people, *Isa.* vii. 8. Then *Asserhadon* invaded *Judea*, took *Azoth*, carried *Manasseh* captive to *Babylon*, and captivated also *Egypt*, *Thebais*, and *Ethiopia* above *Thebais*: and by this war he seems to have put an end to the Reign of the *Ethiopians* over *Egypt*, in the year of *Nabonassar* 77 or 78. [e] Isa. xx. 1, 3, 4.

In the Reign of *Sennacherib* and *Asserhaddon*, the *Assyrian* Empire seems arrived at its greatness, being united under one Monarch, and containing *Assyria*, *Media*, *Apolloniatis*, *Susiana*, *Chaldæa*, *Mesopotamia*, *Cilicia*, *Syria*, *Phœnicia*, *Egypt*, *Ethiopia*, and part of *Arabia*, and reaching eastward into *Elymais*, and *Paretacene*, a province of the *Medes*: and if *Chalach* and *Chabor* be *Colchis* and *Iberia*, as some think, and as may seem probable from the circumcision used by these nations till the days of *Herodotus*, we are also to add these two Provinces, with the two *Armenia's*, *Pontus* and *Cappadocia*, as far as to the river *Halys*: for [d] *Herodotus* tells us, that [d] Herod. l. 1. c. 72. & l. 7. c. 63.

the people of *Cappadocia* as far as to that river were called *Syrians* by the *Greeks*, both before and after the days of *Cyrus*, and that the *Assyrians* were also called *Syrians* by the *Greeks*.

Yet the *Medes* revolted from the *Assyrians* in the latter end of the Reign of *Sennacherib*, I think upon the slaughter of his army near *Egypt* and his flight to *Nineveh*: for at that time the estate of *Sennacherib* was troubled, so that *Tobit* could not go into *Media* as he had done before, *Tobit* i. 15. and some time after, *Tobit* advised his son to go into *Media* where he might expect peace, while *Nineveh*, according to the prophesy of *Jonah*, should be destroyed. *Ctesias* wrote that *Arbaces* a *Mede* being admitted to see *Sardanapalus* in his palace, and observing his voluptuous life amongst women, revolted with the *Medes*, and in conjunction with *Belesis* a *Babylonian* overcame him, and caused him to set fire to his palace and burn himself: but he is contradicted by other authors of better credit; for *Duris* and * many others wrote that *Arbaces* upon being admitted into the palace of *Sardanapalus*, and seeing his effeminate life, slew himself; and *Cleitarchus*, that *Sardanapalus* died of old age, after he had lost his dominion over *Syria*: he lost it by the revolt of the western nations; and *Herodotus*

* Apud Athenæum l. xii. p. 528.

[f] tells us, that the *Medes* revolted first, and defended their liberty by force of arms against the *Assyrians*, without conquering them; and at their first revolting had no King, but after some time set up *Dejoces* over them, and built *Ecbatane* for his residence; and that *Dejoces* Reigned only over *Media*, and had a peaceable Reign of 54 years, but his son and successor *Phraortes* made war upon his neighbours, and conquered *Persia*; and that the *Syrians* also, and other western nations, at length revolted from the *Assyrians*, being encouraged thereunto by the example of the *Medes*; and that after the revolt of the western nations, *Phraortes* invaded the *Assyrians*, but was slain by them in that war, after he had Reigned twenty and two years. He was succeeded by *Astyages*.

[f] Herod. l. 1. c. 96. &c.

Now *Asserhadon* seems to be the *Sardanapalus* who died of old age after the revolt of *Syria*, the name *Sardanapalus* being derived from *Asserhadon-Pul*. *Sardanapalus* was the [g] son of *Anacyndaraxis*, *Cyndaraxis*, or *Anabaxaris*, King of *Assyria*; and this name seems to have been corruptly written for *Semacherib* the father of *Asserhadon*. *Sardanapalus* built *Tarsus* and *Anchiale* in one day, and therefore Reigned over *Cilicia*, before the revolt of the western nations: and if he be the same King with *Asserhadon*,

[g] Athenæus l. 12. p. 529, 530.

he

he was succeeded by *Saosduchinus* in the year of *Nabonassar*, 694, and by this revolution *Manasseh* was set at liberty to return home and fortify *Jerusalem*: and the *Egyptians* also, after the *Assyrians* had harassed *Egypt* and *Ethiopia* three years, *Isa.* xix. 4. were set at liberty, and continued under twelve contemporary Kings of their own nation, as above. The *Assyrians* invaded and conquered the *Egyptians* the first of the three years, and Reigned over them two years more: and these two years are the interregnum which *Africanus*, from *Manetho*, places next before the twelve Kings. The *Scythians* of *Touran* or *Turquestan* beyond the river *Oxus* began in those days to infest *Persia*, and by one of their inroads might give occasion to the revolt of the western nations.

In the year of *Nabonassar* 707, *Saosduchinus*, after a Reign of twenty years, was succeeded at *Babylon* by *Chyniladan*, and I think at *Nineveh* also, for I take *Chyniladon* to be that *Nabuchodonosor* who is mentioned in the book of *Judith*, for the history of that King suits best with those times: for there it is said that *Nabuchodonosor* King of the Assyrians who Reigned in *Nineveh*, *that great city, in the twelfth year of his Reign made war upon Arphaxad King of the Medes*, and was then before

has alone

alone by a defection of the auxiliary nations of *Cilicia*, *Damascus*, *Syria*, *Phœnicia*, *Moab*, *Ammon*, and *Egypt*; and without their help forced the army of the *Medes*, and slew *Arphaxad*: and *Arphaxad* is there said to have built *Ecbatane*, and therefore was either *Dejoces*, or his son *Phraortes*, who might finish the city founded by his father: and *Herodotus* tells the same story of a King of *Assyria*, who routed the *Medes*, and slew their King *Phraortes*; and saith that in the time of this war the *Assyrians* were left alone by the defection of the auxiliary nations, being otherwise in good condition: *Arphaxad* was therefore the *Phraortes* of *Herodotus*, and by consequence was slain near the beginning of the Reign of *Josiah*: for this slaughter was made after *Phœnicia*, *Moab*, *Ammon*, and *Egypt* had been conquered and revolted, *Judith* i. 7, 8, 9. and by consequence after the Reign of *Asserhadon* who conquered them: it was made when the *Jews* were newly returned from captivity, *and the Vessels and Altar and Temple were sanctified after the profanation*, *Judith* iv. 3. that is soon after *Manasseh* their King had been carried captive to *Babylon* by *Asserhadon*; and upon the death of that King or some other change in the *Assyrian* Empire, had been released with the *Jews* from that captivity,

[h] Herod. l. 1. c. 102.

and

and had repaired the Altar, and reſtored the ſacrifices and worſhip of the Temple, 2 *Chron.* xxxiii. 11, 16. In the *Greek* verſion of the book of *Judith*, chap. v. 18. it is ſaid, that *the Temple of God was caſt to the ground*; but this is not ſaid in *Jerom's* verſion; and in the *Greek* verſion, chap. iv. 3, and chap. xvi. 20, it is ſaid, that *the veſſels, and the altar, and the houſe were ſanctified after the prophanation*, and in both verſions, chap. iv. 11, the Temple is repreſented ſtanding.

After this war *Nabuchodonoſor* King of *Aſſyria*, in the 13th year of his Reign, according to the verſion of *Jerom*, ſent his captain *Holofernes* with a great army to avenge himſelf on all the weſt country; becauſe they had diſobeyed his commandment: and *Holofernes* went forth with an army of 12000 horſe, and 120000 foot of *Aſſyrians*, *Medes* and *Perſians*, and reduced *Cilicia*, *Meſopotamia*, and *Syria*, and *Damaſcus*, and part of *Arabia*, and *Ammon*, and *Edom*, and *Madian*, and then came againſt *Judæa*: and this was done when the government was in the hands of the High-Prieſt and Antients of *Iſrael*, *Judith* iv. 8. and vii. 23. and by conſequence not in the Reign of *Manaſſeh* or *Amon*, but when *Joſiah* was a child. In times of proſperity the children of *Iſrael* were apt to

go

go after false Gods, and in times of affliction to repent and turn to the Lord. So *Manasseh* a very wicked King, being captivated by the *Assyrians*, repented; and being released from captivity restored the worship of the true God: So when we are told that *Josiah in the eighth year of his Reign, while he was yet young, began to seek after the God of* David *his father, and in the twelfth year of his Reign began to purge* Judah *and* Jerusalem *from Idolatry, and to destroy the High Places, and Groves, and Altars and Images of Baalim*, 2 *Chron.* xxxiv. 3. we may understand that those acts of religion were occasioned by impending dangers, and escapes from danger. When *Holofernes* came against the western nations, and spoiled them, then were the *Jews* terrified, and they fortified *Judea*, and *cryed unto God with great fervency, and humbled themselves in sackcloth, and put ashes on their heads, and cried unto the God of Israel that he would not give their wives and their children and cities for a prey, and the Temple for a profanation: and the High-priest, and all the Priests put on sackcloth and ashes, and offered daily burnt offerings with vows and free gifts of the people,* Judith iv. and then began *Josiah* to seek after the God of his father *David*: and after *Judith* had slain *Holofernes*, and the *Assyrians* were fled,

and the *Jews* who purſued them were returned to *Jeruſalem*, *they worſhipped the Lord, and offered burnt offerings and gifts, and continued feaſting before the ſanctuary for the ſpace of three months*, *Judith* xvi. 18. and then did *Joſiah* purge *Judah* and *Jeruſalem* from Idolatry. Whence it ſeems to me that the eighth year of *Joſiah* fell in with the fourteenth or fifteenth of *Nabuchodonoſor*, and that the twelfth year of *Nabuchodonoſor*, in which *Phraortes* was ſlain, was the fifth or ſixth of *Joſiah*. *Phraortes* Reigned 22 years according to *Herodotus*, and therefore ſucceeded his father *Dejoces* about the 40th year of *Manaſſeh*, *Anno Nabonaſſ.* 89, and was ſlain by the *Aſſyrians*, and ſucceeded by *Aſtyages*, *Anno Nabonaſſ.* 111. *Dejoces* Reigned 53 years according to *Herodotus*, and theſe years began in the 16th year of *Hezekiah*; which makes it probable that the *Medes* dated them from the time of their revolt: and according to all this reckoning, the Reign of *Nabuchodonoſor* fell in with that of *Chyniladon*; which makes it probable that they were but two names of one and the ſame King.

Soon after the death of *Phraortes*, the *Scythians* under *Madyes* or *Medus* invaded *Media*, and beat the *Medes* in battle, *Anno Nabonaſſ.* 113, and went thence towards *Egypt*, but

[1] Herod. l. 1. c. 103. Steph. in Παρθυαῖοι.

were met in *Phœnicia* by *Pſammitichus* and bought off, and returning Reigned over a great part of *Aſia*; but in the end of about 28 years were expelled, many of their Princes and commanders being ſlain in a feaſt by the *Medes* under the conduct of *Cyaxeres*, the ſucceſſor of *Aſtyages*, juſt before the deſtruction of *Nineveh*, and the reſt being ſoon after forced to retire.

In the year of *Nabonaſſar* 123, [i] *Nabopolaſſar* the commander of the forces of *Chyniladon* the King of *Aſſyria* in *Chaldæa* revolted from him, and became King of *Babylon*; and *Chyniladon* was either then, or ſoon after, ſucceeded at *Nineveh* by the laſt King of *Aſſyria*, called *Sarac* by *Polyhiſtor*: and at length *Nebuchadnezzar*, the ſon of *Nabopolaſſar*, married *Amyte* the daughter of *Aſtyages* and ſiſter of *Cyaxeres*; and by this marriage the two families having contracted affinity, they conſpired againſt the *Aſſyrians*; and *Nabopolaſſer* being now grown old, and *Aſtyages* being dead, their ſons *Nebuchadnezzar* and *Cyaxeres* led the armies of the two nations againſt *Nineveh*, ſlew *Sarac*, deſtroyed the city, and ſhared the Kingdom of the *Aſſyrians*. This victory the *Jews* refer to the *Chaldeans*; the *Greeks* to the *Medes*; *Tobit*, *Polyhiſtor*, *Joſephus*, and *Cteſias* to both. It gave a beginning to the great ſucceſſes of *Nebuchad-*

[i] Alexander Polyhiſt. apud Euſeb. in Chron. p. 46. & apud Syncellum. p. 210.

nades and Cyaxeres, and laid the foundation of the two collateral Empires of the *Babylonians* and *Medes*; these being branches of the *Assyrian* Empire: and thence the time of the fall of the *Assyrian* Empire is determined, the conquerors being then in their youth. In the Reign of *Josiah*, when *Zephaniah* prophesied, *Nineveh* and the Kingdom of *Assyria* were standing, and their fall was predicted by that Prophet, *Zeph.* ii. 1, and ii. 13. and in the end of his Reign *Pharaoh Nechoh* King of *Egypt*, the successor of *Psammitichus*, went up against the King of *Assyria* to the river *Euphrates*, to fight against *Carchemish* or *Circusium*, and in his way thither slew *Josiah*, 2 *Kings* xxiii. 29. 2 *Chron.* xxxv. 20. and therefore the last King of *Assyria* was not yet slain. But in the third and fourth year of *Jehoiakim* the successor of *Josiah*, the two conquerors having taken *Nineveh* and finished their war in *Assyria*, prosecuted their conquests westward, and leading their forces against the King of *Egypt*, as an invader of their right of conquest, they beat him at *Carchemish*, and took from him whatever he had newly taken from the *Assyrians*: and therefore we cannot err above a year or two, if we refer the destruction of *Nineveh*, and fall of the *Assyrian* Empire, to the second year of *Jehoiakim*, *Anno Nabonass.* 140.

i 2 Kings xxiv. 7. Jer. xlvi. 2. Eupolemus apud Euseb. Præp. l. 9. c. 35.

The name of the laſt King *Sorac* might perhaps be contracted from *Sarchedon*, as this name was from *Aſſerhadon*, *Aſſerhadon-Pul*, or *Sardanapalus*.

While the *Aſſyrians* Reigned at *Nineveh*, *Perſia* was divided into ſeveral Kingdoms; and amongſt others there was a Kingdom of *Elam*, which flouriſhed in the days of *Hezekiah*, *Manaſſeh*, *Joſiah*, and *Jehoiakim* Kings of *Judah*, and fell in the days of *Zedekiah*, *Jer.* xxv. 25, and xlix. 34, and *Ezek.* xxxii. 24. This Kingdom ſeems to have been potent, and to have had wars with the King of *Touran* or *Scythia* beyond the river *Oxus* with various ſucceſs, and at length to have been ſubdued by the *Medes* and *Babylonians*, or one of them. For while *Nebuchadnezzar* warred in the weſt, *Cyaxares* recovered the *Aſſyrian* provinces of *Armenia*, *Pontus*, and *Cappadocia*, and then they went eaſtward againſt the provinces of *Perſia* and *Parthia*. Whether the *Piſchdadians*, whom the *Perſians* reckon to have been their oldeſt Kings, were Kings of the Kingdom of *Elam*, or of that of the *Aſſyrians*, and whether *Elam* was conquered by the *Aſſyrians* at the ſame time with *Babylonia* and *Suſiana* in the Reign of *Aſſerhadon*, and ſoon after revolted, I leave to be examined.

CHAP.

CHAP. IV.

Of the two Contemporary Empires of the Babylonians *and* Medes.

BY the fall of the *Aſſyrian* Empire the Kingdoms of the *Babylonians* and *Medes* grew great and potent. The Reigns of the Kings of *Babylon* are ſtated in *Ptolemy*'s Canon: for underſtanding of which you are to note that every King's Reign in that Canon began with the laſt *Thoth* of his predeceſſor's Reign, as I gather by comparing the Reigns of the *Roman* Emperors in that Canon with their Reigns recorded in years, months, and days, by other Authors: whence it appears from that Canon that *Aſſerhadon* died in the year of *Nabonaſſar* 81, *Saoſduchinus* his ſucceſſor in the year 101, *Chyniladon* in the year 123, *Nabopolaſſar* in the year 144, and *Nebuchadnezzar* in the year 187. All theſe Kings, and ſome others mentioned in the Canon, Reigned ſucceſſively over *Babylon*, and this laſt King died in the 37th year of *Jechaniah*'s captivity, 2 *Kings* xxv. 27. and therefore *Jechoniah* was captivated in the 150th year of *Nabonaſſar*.

This

This captivity was in the eighth year of *Nebuchadnezzar*'s Reign, 2 *Kings* xxiv. 12. and eleventh of *Jehoiakim*'s: for the first year of *Nebuchadnezzar*'s Reign was the fourth of *Jehoiakim*'s, *Jer.* xxv. 1. and *Jehoiakim* Reigned eleven years before this captivity, 2 *Kings* xxiii. 36. 2 *Chron.* xxxvi. 5. and *Jechoniah* three months, ending with the captivity; and the tenth year of *Jechoniah*'s captivity, was the eighteenth year of *Nebuchadnezzar*'s Reign, *Jer.* xxxii. 1. and the eleventh year of *Zedekiah*, in which *Jerusalem* was taken, was the nineteenth of *Nebuchadnezzar*, *Jer.* lii. 5, 12. and therefore *Nebuchadnezzar* began his Reign in the year of *Nabonassar* 142, that is, two years before the death of his father *Nabopolassar*, he being then made King by his father; and *Jehoiakim* succeeded his father *Josiah* in the year of *Nabonassar* 139; and *Jerusalem* was taken and the Temple burnt in the year of *Nabonassar* 160, about twenty years after the destruction of *Nineveh*.

The Reign of *Darius Hystaspis* over *Persia*, by the Canon and the content of all Chronologers, and by several Eclipses of the Moon, began in spring in the year of *Nabonassar* 227: and *in the fourth year of King* Darius, *in the 4th day of the ninth month, which is the month* Chisleu,

when

when the Jews had ſent unto the houſe of God, ſaying, ſhould I weep in the fifth month as I have done theſe ſo many years? the word of the Lord came unto Zechariah, *ſaying, ſpeak to all the people of the Land, and to the Prieſts, ſaying; when ye faſted and mourned in the fifth and ſeventh month even theſe ſeventy years, did ye at all faſt unto me? Zech.* vii. Count backwards thoſe ſeventy years in which they faſted in the fifth month for the burning of the Temple, and in the ſeventh for the death of *Gedaliah*; and the burning of the Temple and death of *Gedaliah*, will fall upon the fifth and ſeventh *Jewiſh* months, in the year of *Nabonaſſar* 160, as above.

As the *Chaldean* Aſtronomers counted the Reigns of their Kings by the years of *Nabonaſſar*, beginning with the month *Thoth*, ſo the *Jews*, as their Authors tell us, counted the Reigns of theirs by the years of *Moſes*, beginning every year with the month *Niſan*: for if any King began his Reign a few days before this month began, it was reckoned to him for a whole year, and the beginning of this month was accounted the beginning of the ſecond year of his Reign; and according to this reckoning the firſt year of *Jehoſakim* began with the month *Niſan*, *Anno Nabonaſſ.* 159, tho his Reign might

might not really begin 'till five or ſix months after; and the fourth year of *Jehoiakim*, and firſt of *Nebuchadnezzar*, according to the reckoning of the *Jews*, began with the month *Niſan*, *Anno Nabonaſſ.* 142; and the firſt year of *Zedekiah*, and of *Jeconiah*'s captivity, and ninth year of *Nebuchadnezzar*, began with the month *Niſan*, in the year of *Nabonaſſar* 150; and the tenth year of *Zedekiah*, and 18th of *Nebuchadnezzar*, began with the month *Niſan* in the year of *Nabonaſſar* 159. Now in the ninth year of *Zedekiah*, *Nebuchadnezzar* invaded *Judea* and the cities thereof, and in the tenth month of that year, and tenth day of the month, he and his hoſt beſieged *Jeruſalem*, 2 *Kings* xxv. 1. *Jer.* xxxiv. 1, xxxix. 1, and lii. 4. From this time to the tenth month in the ſecond year of *Darius* are juſt ſeventy years, and accordingly, *upon the 24th day of the eleventh month of the ſecond year of* Darius, *the word of the Lord came unto* Zechariah,—— *and the Angel of the Lord ſaid, Oh Lord of Hoſts, how long wilt thou not have mercy on* Jeruſalem, *and on the cities of* Judah, *againſt which thou haſt had indignation, theſe threeſcore and ten years*, Zech. i. 7, 12. So then the ninth year of *Zedekiah*, in which this indignation againſt *Jeruſalem* and the cities of *Judah* began, commenced with the month *Niſan* in

the year of *Nabonassar* 153; and the eleventh year of *Zedekiah*, and nineteenth of *Nebuchadnezzar*, in which the city was taken and the Temple burnt, commenced with the month *Nisan* in the year of *Nabonassar* 160, as above.

By all these characters the years of *Jehoiakim*, *Zedekiah*, and *Nebuchadnezzar*, seem to be sufficiently determined, and thereby the Chronology of the *Jews* in the Old Testament is connected with that of later times: for between the death of *Solomon* and the ninth year of *Zedekiah*, wherein *Nebuchadnezzar* invaded *Judah*, and began the Siege of *Jerusalem*, there were 390 years, as is manifest both by the prophesy of *Ezekiel*, chap. iv, and by summing up the years of the Kings of *Judah*; and from the ninth year of *Zedekiah* inclusively to the vulgar Æra of *Christ*, there were 790 years: and both these numbers, with half the Reign of *Solomon*, make up a thousand years.

In the end of the Reign of *Josiah*, *Anno Nabonass.* 393 *Pharaoh Necho*, the successor of *Psammitichus*, came with a great army out of Egypt against the King of *Assyria*, and being denied passage through *Judah*, beat the *Jews* at *Megiddo* or *Magdalo* before Egypt, and slew *Josiah* their King, marched to *Carchemish* or *Circesium*, a town of *Mesopotamia* upon *Euphrates*, and

* 2 King. xxiii. 29, &c.

and took it, poſſeſt himſelf of the cities of *Syria*, ſent for *Jehoahaz* the new King of *Jerdah* to *Riblah* or *Antioch*, depoſed him there, made *Jehojakim* King in the room of *Joſiah*, and put the Kingdom of *Judah* to tribute: but the King of *Aſſyria* being in that mean time beſieged and ſubdued, and *Nineveh* deſtroyed by *Aſſuerus* King of the *Medes*, and *Nebuchadnezzar* King of *Babylon*, and the conquerors being thereby entitled to the countries belonging to the King of *Aſſyria*, they led their victorious armies againſt the King of *Egypt* who had ſeized part of them. For *Nebuchadnezzar*, aſſiſted [b] by *Aſſibares*, that is, by *Aſſivares*, *Aſſuerus*, *Aakſyeares*, *Axeres*, or *Cyaxares*, King of the *Medes*, in the third year of *Jehoiakim*, came with an army of *Babylonians*, *Medes*, *Syrians*, *Moabites* and *Ammonites*, to the number of 100000 chariots, and 180000 foot, and 120000 horſe, and laid waſte *Samaria*, *Galilee*, *Scythopolis*, and the *Jews* in *Galaaditis*, and beſieged *Jeruſalem*, and took King *Jehoiakim* alive, and [d] bound him in chains for a time, and carried to *Babylon* *Daniel* and others of the people, and part of what Gold and Silver and Beaſts they found in the Temple: and in the fourth year of *Jehoiakim*, which was the twentieth of *Nabopolaſſar*, they routed the army of *Pharaoh Ne-*

[b] Eupolemus apud Euſeb. Præp. l. 9. c. 39. 2 King. xxv. 2, 7.

[c] Dan. i. 1.

[d] Dan. i. 2. 2 Chron. xxxvi. 6.

[e] Jer. xlvi. 2.

at *Carchemish*, and by pursuing the war took from the King of *Egypt* whatever pertained to him from the river of *Egypt* to the river of *Euphrates*. This King of *Egypt* is called by *Berosus*, the *Satrapa* of *Egypt*, *Cale-Syria*, and *Phenice*, and this victory over him put an end to his Reign in *Cale-Syria* and *Phenicia*, which he had newly invaded, and gave a beginning to the Reign of *Nebuchadnezzar* there: and by the conquests over *Assyria* and *Syria* the small Kingdom of *Babylon* was erected into a potent Empire.

[f] Apud Joseph. Antiq. l. 10. c. 11.

Whilst *Nebuchadnezzar* was acting in *Syria*, his father *Nabopolassar* died, having Reigned 20 years; and *Nebuchadnezzar* upon the news thereof, having ordered his affairs in *Syria* returned to *Babylon*, leaving the captives and his army with his servants to follow him: and from hence forward he applied himself sometimes to war, conquering *Syriadene*, *Susiana*, *Arabia*, *Edom*, *Egypt*, and some other countries; and sometimes to peace, adorning the Temple of *Belus* with the spoils that he had taken; and the city of *Babylon* with magnificent walls and gates, and stately palaces, and pensile gardens, as *Berosus* relates, and amongst other things he cut the new rivers *Naarmalcha* and *Pallacopas* above *Babylon*, and built the city of *Teredon*.

[g] Berosus apud Joseph. Ant. l. 10. c. 11.

Judea

Judea was now in servitude under the King of *Babylon*, being invaded and subdued in the third and fourth years of *Jehoiakim*, and Jehoiakim *served him three years, and then turned and rebelled*, 2 *King.* xxiv. 1. While *Nebuchadnezzar* and the army of the *Chaldeans* continued in *Syria*, *Jehoiakim* was under compulsion; after they return'd to *Babylon*, *Jehojakim* continued in fidelity three years, that is, during the 7th, 8th and 9th years of his Reign, and rebelled in the tenth: whereupon, in the return or end of the year, that is in spring, he sent [h] and besieged *Jerusalem*, captivated *Jeconiah* the son and successor of *Jehoiakim*, spoiled the Temple, and carried away to *Babylon* the Princes, craftsmen, smiths, and all that were fit for war: and, when none remained but the poorest of the people, made *Zedekiah* their King, and bound him upon oath to serve the King of *Babylon*: this was in spring in the end of the eleventh year of *Jehoiakim*, and beginning of the year of *Nebonassar* 150.

[h] 2 King. xxiv. 12, 14. 2 Chron. xxxvi. 10. 2 Kings xxiv. 17. Ezek. xvii. 13, 16, 18.

Zedekiah notwithstanding his oath [k] revolted, and made a covenant with the King of *Egypt*, and therefore *Nebuchadnezzar* in the ninth year of *Zedekiah* [l] invaded *Judea* and the cities thereof, and in the tenth *Jewish* month of that year besieged *Jerusalem* again, and in the eleventh

[k] Ezek. xvii. 15.

[l] 2 King. xxv. 1, 2, 8. Jer. xxxii. 1, xxxix. 1, 2.

venth year of *Zedekiah*, in the 4th and 5th months, after a siege of one year and an half, took and burnt the City and Temple.

Nebuchadnezzar after he was made King by his father Reigned over *Phœnicia* and *Cœle-Syria* 15 years, and [m] after the death of his father 43 years, and [n] after the captivity of *Jeconiah* 37; and then was succeeded by his son *Evilmerodach*, called *Iluarodamus* in *Ptolemy*'s Canon. *Jerome* [o] tells us, that *Evilmerodach* Reigned seven years in his father's life-time, while his father did eat grass with oxen, and after his father's restoration was put in prison with *Jeconiah* King of *Judah* 'till the death of his father, and then succeeded in the Throne. In the fifth year of *Jeconiah*'s captivity, *Belshazzar* was next in dignity to his father *Nebuchadnezzar*, and was designed to be his successor, *Baruch* i. 2, 10, 11, 12. 14; and therefore *Evilmerodach* was even then in disgrace. Upon his coming to the Throne [p] he brought his friend and companion *Jeconiah* out of prison on the 27th day of the twelfth month, so that *Nebuchadnezzar* died in the end of winter, *Anno Nabonass.* 187.

Evilmerodach Reigned two years after his father's death, and for his lust and evil manners was slain by his sister's husband *Neriglissar*, or *Nergalassar*, *Nabonass.* 189, according to the Canon

Ner-

[m] Canon. & Berosus.
[n] 2 King. xxv. 27.
[o] Hieron. in Isa. xiv. 19.
[p] 2 King. xxv. 27. 29, &c.

Neriglissar, in the name of his young son *Labosordachus*, or *Labodasserdach*, the grand-child of *Nebuchadnezzar* by his daughter, Reigned four years, according to the Canon and *Berosus*, including the short Reign of *Labodasserdach* alone: for *Labodasserdach*, according to *Berosus* and *Josephus*, Reigned nine months after the death of his father, and then for his evil manners was slain in a feast, by the conspiracy of his friends with *Nabonnedus* a *Babylonian*, to whom by consent they gave the Kingdom: but these nine months are not reckoned apart in the Canon.

Nabonnedus, or *Nabonadius*, according to the Canon, began his Reign in the year of *Nabonassar* 193, Reigned seventeen years, and ended his Reign in the year of *Nabonassar* 210, being then vanquished and *Babylon* taken by *Cyrus*.

Herodotus calls this last King of *Babylon*, *Labynitus*, and says that he was the son of a former *Labynitus*, and of *Nitocris* an eminent Queen of *Babylon*: by the father he seems to understand that *Labynitus*, who, as he tells us, was King of *Babylon* when the great Eclipse of the Sun predicted by *Thales* put an end to the five years war between the *Medes* and *Lydians*; and this was the great *Nebuchadnezzar*. *Daniel* [q] calls the last King of *Babylon*, *Belshazzar*, and saith that *Nebuchadnezzar* was his father: and *Josephus* tells

[q] Dan. v. 2.

[r] Joſ. Ant. l. 10. c. 11.

tells us, 'that the laſt King of *Babylon* was called *Naboandel* by the *Babylonians*, and Reigned ſeventeen years; and therefore he is the ſame King of *Babylon* with *Nabonnedus* or *Labynitus*; and this is more agreeable to ſacred writ than to make *Nabonnedus* a ſtranger to the royal line: for all *nations were to ſerve* Nebuchadnezzar *and his poſterity, till the very time of his land ſhould come, and many nations ſhould ſerve themſelves of him*, *Jer.* xxvii. 7. *Belſhazzar* was born and lived in honour before the fifth year of *Jeconiah*'s captivity, which was the eleventh year of *Nebuchadnezzar*'s Reign; and therefore he was above 34 years old at the death of *Evilmerodach*, and ſo could be no other King than *Nabonnedus*: for *Laboaſſerdach* the grandſon of *Nebuchadnezzar* was a child when he Reigned.

[s] Herod. l. 1. c. 184, 185.

Herodotus [s] tells us, that there were two famous Queens of *Babylon*, *Semiramis* and *Nitocris*; and that the latter was more skilful: ſhe obſerving that the Kingdom of the *Medes*, having ſubdued many cities, and among others *Nineveh*, was become great and potent, intercepted and fortified the paſſages out of *Media* into *Babylonia*; and the river which before was ſtraight, ſhe made crooked with great windings, that it might be more ſedate and leſs apt to overflow.

overflow: and on the ſide of the river above *Babylon*, in imitation of the Lake of *Moeris* in *Egypt*, ſhe dug a Lake every way forty miles broad, to receive the water of the river, and keep it for watering the land. She built alſo a bridge over the river in the middle of *Babylon*, turning the ſtream into the Lake 'till the bridge was built. *Philoſtratus* ſaith,[r] that ſhe made a bridge under the river two fathoms broad, meaning an arched vault over which the river flowed, and under which they might walk croſs the river: he calls her *Μηδεία*, a *Mede*.

[r] Philoſt. in vita Apollonii. l. 1. c. 15.

Beroſus tells us, that *Nebuchadnezzar* built a penſile garden upon arches, becauſe his wife was a *Mede* and delighted in mountainous proſpects, ſuch as abounded in *Media*, but were wanting in *Babylonia*: ſhe was *Amyite* the daughter of *Aſtyages*, and ſiſter of *Cyaxeres*, Kings of the *Medes*. *Nebuchadnezzar* married her upon a league between the two families againſt the King of *Aſſyria*: but *Nitocris* might be another woman who in the Reign of her ſon *Labynitus*, a voluptuous and vicious King, took care of his affairs, and for ſecuring his Kingdom againſt the *Medes*, did the works above mentioned. This is that Queen mentioned in *Daniel*, chap. v. ver. 10.

[1] Joſ. cont. Apion. l. 1. c. 21.

Joſephus[1] relates out of the *Tyrian* records, that in the Reign of *Ithobalus* King of *Tyre*, that city was beſieged by *Nebuchadnezzar* thirteen years together: in the end of that ſiege *Ithobalus* their King was ſlain, *Ezek.* xxviii. 8, 9, 10. and after him, according to the *Tyrian* records, Reigned *Baal* ten years, *Ecnibalus* and *Chelbes* one year, *Abbarus* three months, *Mytgonus* and *Geraſtratus* ſix years, *Balatorus* one year, *Merbalus* four years, and *Iromus* twenty years: and in the fourteenth year of *Iromus*, ſay the *Tyrian* records, the Reign of *Cyrus* began in *Babylonia*; therefore the ſiege of *Tyre* began 48 years and ſome months before the Reign of *Cyrus* in *Babylonia*: it began when *Jeruſalem* had been newly taken and burnt with the Temple, *Ezek.* xxvi. and by conſequence after the eleventh year of *Jeconiah's* captivity, or 160th year of *Nabonaſſar*, and therefore the Reign of *Cyrus* in *Babylonia* began after the year of *Nabonaſſar* 208: it ended before the eight and twentieth year of *Jeconiah's* captivity, or 176th year of *Nabonaſſar*, *Ezek.* xxix. 17. and therefore the Reign of *Cyrus* in *Babylonia* began before the year of *Nabonaſſar* 211. By this argument the firſt year of *Cyrus* in *Babylonia* was one of the two intermediate years 209, 210. *Cyrus* invaded *Babylonia* in the year of *Nabo-*

naſſar 209; [t] *Babylon* held out, and the next year was taken, *Jer.* li. 39, 57. by diverting the river *Euphrates*, and entring the city through the emptied channel, and by conſequence after midſummer: for the river, by the melting of the ſnow in *Armenia*, overflows yearly in the beginning of ſummer, but in the heat of ſummer grows low. [w] *And that night was the King of* Babylon *ſlain, and* Darius *the* Mede, *or King of the* Medes, *took the Kingdom, being about threeſcore and two years old*: ſo then *Babylon* was taken a month or two after the ſummer ſolſtice, in the year of *Nabonaſſar* 210; as the Canon alſo repreſents.

[t] Herod. l. 1. c. 189, 190, 191. Xenoph. l. 7. p. 190, 191, 192. Ed. Paris.

[w] Dan. v. 30, 31. Joſeph. Ant. l. 10. c. 11.

The Kings of the *Medes* before *Cyrus* were *Dejoces*, *Phraortes*, *Aſtyages*, *Cyaxeres*, or *Cyaxares*, and *Darius*: the three firſt Reigned before the Kingdom grew great, the two laſt were great conquerors, and erected the Empire; for *Æſchylus*, who flouriſhed in the Reigns of *Darius Hyſtaſpis*, and *Xerxes*, and died in the 76th Olympiad, introduces *Darius* thus complaining of thoſe who perſuaded his ſon *Xerxes* to invade *Greece*;

[x] Æſch. Perſæ v. 761.

Τοιγὰρ φρὴν ἔργον ἔξιν ἐξεργασμένων
Μέγιστον, αἰπύμητον οἷον δεσπότου,

Τὸ δ' ἔσυ Σούσων ἀμφαίνετο πεδίον·
Ἔδεκτο γὰρ μὴν Ζεὺς ἄναξ τόδ' ὤπασεν,
Ἐν' ἄνδρες πάσης Ἀσιάδος μηλοτρόφου
Ταγᾶν, ἔχοιεν σκῆπτρα συντυχέστατον.
Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατῷ·
Ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἤνυτε·
Φρένες γὰρ αὐτῷ θυμὸν εὐπειθέστερον.
Τρίτος δ' ἐπ' αὐτῷ Κῦρος, εὐδαίμων ἀνήρ, &c.

They have done a work [*happened,*
The greatest, and most memorable, such as never
For it has emptied the ſtalling Suſa: [*nour,*
From the time that King Jupiter granted this ho-
That one man ſhould Reign over all ſinful Aſia,
Having the imperial Scepter.
For he that firſt led the Army was a Mede;
The next, who was his ſon, finiſht the work,
For prudence directed his ſoul;
The third was Cyrus, *a happy man,* &c.

The Poet here attributes the founding of the *Medo-Perſian* Empire to the two immediate predeceſſors of *Cyrus*, the firſt of which was a *Mede*, and the ſecond was his ſon: the ſecond was *Darius the Mede*, the immediate predeceſſor of *Cyrus*, according to *Daniel*; and therefore the firſt was the father of *Darius*, that is,

Achſuerus, *Aſſuerus*, *Oeyaxes*, *Axeres*, Prince *Axeres*, or *Cy-Axares*, the word *Cy* ſignifying a Prince: for *Daniel* tells us, that *Darius* was the ſon of *Achſuerus*, or *Ahaſuerus*, as the *Maſoretes* erroneouſly call him, of the ſeed of the *Medes*, that is, of the ſeed royal: this is that *Aſſuerus* who together with *Nebuchadnezzar* took and deſtroyed *Nineveh*, according to *Tobit*: which action is by the *Greeks* aſcribed to *Cyaxeres*, and by *Eupolemus* to *Aſtibares*, a name perhaps corruptly written for *Aſſuerus*. By this victory over the *Aſſyrians*, and ſubverſion of their Empire ſeated at *Nineveh*, and the enſuing conqueſts of *Armenia*, *Cappadocia* and *Perſia*, he began to extend the Reign of one man over all *Aſia*; and his ſon *Darius* the *Mede*, by conquering the Kingdoms of *Lydia* and *Babylon*, finiſhed the work: and the third King was *Cyrus*, a happy man for his great ſucceſſes under and againſt *Darius*, and large and peaceable dominion in his own Reign.

Cyrus lived ſeventy years, according to *Cicero*, and Reigned nine years over *Babylon*, according to *Ptolemy's* Canon, and therefore was 61 years old at the taking of *Babylon*, at which time *Darius* the *Mede* was 62 years old, according to *Daniel*: and therefore *Darius* was two Generations younger than *Aſtyages*, the grandfather

ther of *Cyrus*: for *Aſtyages*, according to both *Herodotus* and *Xenophon*, gave his daughter *Mandane* to *Cambyſes* a Prince of *Perſia*, and by them became the grandfather of *Cyrus*; and *Cyaxeres* was the ſon of *Aſtyages*, according to *Xenophon*, and gave his Daughter to *Cyrus*. This daughter, ſaith *Xenophon*, was reported to be very handſome, and uſed to play with *Cyrus* when they were both children, and to ſay that ſhe would marry him: and therefore they were much of the ſame age. *Xenophon* ſaith that *Cyrus* married her after the taking of *Babylon*; but ſhe was then an old woman; it's more probable that he married her while ſhe was young and handſome, and he a young man; and that becauſe he was the brother-in-law of *Darius* the King, he led the armies of the Kingdom until he revolted: ſo then *Aſtyages*, *Cyaxeres* and *Darius* Reigned ſucceſſively over the *Medes*; and *Cyrus* was the grandſon of *Aſtyages*, and married the ſiſter of *Darius*, and ſucceeded him in the Throne.

[y] Herod. l. 1. c. 107, 108. Xenophon. Cyropæd. l. 1. p. 3.

[z] Cyropæd. l. 1. p. 22.

[a] Cyropæd. l. viii. p. 228, 229.

Herodotus therefore [b] hath inverted the order of the Kings *Aſtyages* and *Cyaxeres*, making *Cyaxeres* to be the ſon and ſucceſſor of *Phraortes*, and the father and predeceſſor of *Aſtyages* the father of *Mandane*, and grandfather of *Cyrus*, and telling us, that this *Aſtyages* married *Ariene*

[b] Herod. l. 1. c. 73.

the daughter of *Alyattes* King of *Lydia*, and was at length taken prisoner and deprived of his dominion by *Cyrus*: and *Pausanias* hath copied after *Herodotus*, in telling us that *Astyages* the son of *Cyaxeres* Reigned in *Media* in the days of *Alyattes* King of *Lydia*. *Cyaxeres* had a son who married *Ariene* the daughter of *Alyattes*; but this son was not the father of *Mandane*, and grandfather of *Cyrus*, but of the same age with *Cyrus*: and his true name is preserved in the name of the *Darics*, which upon the conquest of *Crœsus* by the conduct of his General *Cyrus*, he coyned out of the gold and silver of the conquered *Lydians*: his name was therefore *Darius*, as he is called by *Daniel*; for *Daniel* tells us, that this *Darius* was a *Mede*, and that his father's name was *Assuerus*, that is *Axeres* or *Cyaxeres*, as above: considering therefore that *Cyaxeres* Reigned long, and that no author mentions more Kings of *Media* than one called *Astyages*, and that *Æschylus* who lived in those days knew but of two great Monarchs of *Media* and *Persia*, the father and the son, older than *Cyrus*; it seems to me that *Astyages*, the father of *Mandane* and grandfather of *Cyrus*, was the father and predecessor of *Cyaxeres*; and that the son and successor of *Cyaxeres* was called *Darius*. *Cyaxeres*, accord-

[c] Herod. l. 1. c. 106, 130.

[c] according to *Herodotus*, Reigned 40 years, and his ſucceſſor 35, and *Cyrus*, according to *Xenophon*, ſeven: *Cyrus* died *Anno Nabonaſſ.* 219, according to the Canon, and therefore *Cyaxeres* died *Anno Nabonaſſ.* 177, and began his Reign *Anno Nabonaſſ.* 137, and his father *Aſtyages* Reigned 26 years, beginning his Reign at the death of *Phraortes*, who was ſlain by the *Aſſyrians*, *Anno Nabonaſſ.* 111, as above.

[d] Herod. l. 1. c. 103.

Of all the Kings of the *Medes*, *Cyaxeres* was the greateſt warrior. *Herodotus* [d] ſaith that he was much more valiant than his anceſtors, and that he was the firſt who divided the Kingdom into provinces, and reduced the irregular and undiſciplined forces of the *Medes* into diſcipline and order: and therefore by the teſtimony of *Herodotus* he was that King of the *Medes* whom *Æſchylus* makes the firſt conqueror and founder of the Empire; for *Herodotus* repreſents him and his ſon to have been the two immediate predeceſſors of *Cyrus*, erring only in the name of the ſon. *Aſtyages* did nothing glorious: in the beginning of his Reign a great body of *Scythians* commanded by *Madyes*, [e] invaded *Media* and *Parthia*, as above, and Reigned there about 28 years; but at length his ſon *Cyaxeres* circumvented and ſlew them in a feaſt, and made the reſt fly to their

[e] Herod. ib.

brethren

brethren in *Parthia*; and immediately after, in conjunction with *Nebuchadnezzar*, invaded and ſubverted the Kingdom of *Aſſyria*, and deſtroyed *Nineveh*.

In the fourth year of *Jehoiakim*, which the *Jews* reckon to be the firſt of *Nebuchadnezzar*, dating his Reign from his being made King by his father, or from the month *Niſan* preceding, when the victors had newly ſhared the Empire of the *Aſſyrians*, and in proſecuting their victory were invading *Syria* and *Phenicia*, and were ready to invade the nations round about; God [f] threatned that *he would take all the families of the North*, that is, the armies of the *Medes*, *and* Nebuchadnezzar *the King of* Babylon, *and bring them againſt* Judæa, *and againſt the nations round about, and utterly deſtroy thoſe nations, and make them an aſtoniſhment and laſting deſolations, and cauſe them all to drink the wine-cup of his fury*; and in particular, he names *the Kings of* Judah *and* Egypt, *and thoſe of* Edom, *and* Moab, *and* Ammon, *and* Tyre, *and* Zidon, *and the Iſles of the Sea, and* Arabia, *and* Zimri, *and all the Kings of* Elam, *and all the Kings of the* Medes, *and all the Kings of the North, and the King of* Sefac; *and that after ſeventy years, he would alſo puniſh the King of* Babylon. Here,

[f] Jer. xxv.

in numbering the nations which ſhould ſuffer, he omits the *Aſſyrians* as fallen already, and names the Kings of *Elam* or *Perſia*, and *Seſac* or *Suſa*, as diſtinct from thoſe of the *Medes* and *Babylonians*; and therefore the *Perſians* were not yet ſubdued by the *Medes*, nor the King of *Suſa* by the *Chaldæans*: and as by the puniſhment of the King of *Babylon* he means the conqueſt of *Babylon* by the *Medes*; ſo by the puniſhment of the *Medes* he ſeems to mean the conqueſt of the *Medes* by *Cyrus*.

After this, in the beginning of the Reign of *Zedekiah*, that is, in the ninth year of *Nebuchadnezzar*, God threatned that *he would give the Kingdoms of* Edom, Moab, *and* Ammon, *and* Tyre *and* Zidon, *into the hand of* Nebuchadnezzar *King of* Babylon, *and that all the nations ſhould ſerve him, and his ſon, and his ſon's ſon, until the very time of his land ſhould come, and many nations and great Kings ſhould ſerve themſelves of him*, Jer. xxvii. And at the ſame time God thus predicted the approaching conqueſt of the *Perſians* by the *Medes* and their confederates: *Behold*, ſaith he, *I will break the bow of* Elam, *the chief of their might*: *and upon* Elam *will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds, and there ſhall be no nation*

nation whither the outcasts of Elam *shall not come: for I will cause* Elam *to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after them 'till I have consumed them; and I will set my throne in* Elam, *and will destroy from thence the King and the Princes, saith the Lord: but it shall come to pass in the latter days*, viz. in the Reign of *Cyrus*, *that I will bring again the captivity of* Elam, *saith the Lord.* Jer. xlix. 35, *&c.* The *Persians* were therefore hitherto a free nation under their own King, but soon after this were invaded, subdued, captivated, and dispersed into the nations round about, and continued in servitude until the Reign of *Cyrus*: and since the *Medes* and *Chaldæans* did not conquer the *Persians* 'till after the ninth year of *Nebuchadnezzar*, it gives us occasion to enquire what that active warrior *Cyaxeres* was doing next after the taking of *Nineveh*.

When *Cyaxeres* expelled the *Scythians*, [g] some of them made their peace with him, and staid in *Media*, and presented to him daily some of the venison which they took in hunting: but happening one day to catch nothing, *Cyaxeres* in a passion treated them with opprobrious

[g] Herod. l. 1. c. 73, 74.

language: this they reſented, and ſoon after killed one of the children of the *Medes*, dreſſed it like veniſon, and preſented it to *Cyaxeres*, and then fled to *Alyattes* King of *Lydia*; whence followed a war of five years between the two Kings *Cyaxeres* and *Alyattes*: and thence I gather that the Kingdoms of the *Medes* and *Lydians* were now contiguous, and by conſequence that *Cyaxeres*, ſoon after the conqueſt of *Nineveh*, ſeized the regions belonging to the *Aſſyrians*, as far as to the river *Halys*. In the ſixth year of this war, in the midſt of a battel between the two Kings, there was a total Eclipſe of the Sun, predicted by *Thales*; [h] and this Eclipſe fell upon the 28th of *May*, *Anno Nabonaſſ.* 163, forty and ſeven years before the taking of *Babylon*, and put an end to the battel: and thereupon the two Kings made peace by the mediation of *Nebuchadnezzar* King of *Babylon*, and *Syennefis* King of *Cilicia*; and the peace was ratified by a marriage, between *Darius* the ſon of *Cyaxeres* and *Ariene* the daughter of *Alyattes*: *Darius* was therefore fifteen or ſixteen years old at the time of this marriage; for he was 62 years old at the taking of *Babylon*.

[h] Herod. Ibid. Plin. l. 2. c. 12.

In the eleventh year of *Zedekiah*'s Reign, the year in which *Nebuchadnezzar* took *Jeruſalem*

ſalem and deſtroyed the Temple, *Ezekiel* comparing the Kingdoms of the Eaſt to trees in the garden of *Eden*, thus mentions their being conquered by the Kings of the *Medes* and *Chaldeans*: *Behold*, ſaith he, *the* Aſſyrian *was a Cedar in* Lebanon *with fair branches,* ——— *his height was exalted above all the trees of the field,* ——— *and under his ſhadow dwelt all great nations,* ——— *not any tree in the garden of God was like unto him in his beauty:* ——— *but I have delivered him into the hand of the mighty one of the heathen,* ——— *I made the nations to ſhake at the ſound of his fall, when I caſt him down to the grave with them that deſcend into the pit: and all the trees of* Eden, *the choice and beſt of* Lebanon, *all that drink water, ſhall be comforted in the nether parts of the earth: they alſo went down into the grave with him, unto them that be ſlain with the ſword, and they that were his arm, that dwelt under his ſhadow in the midſt of the heathen,* Ezek. xxxi.

The next year *Ezekiel*, in another propheſy, thus enumerates the principal nations who had been ſubdued and ſlaughtered by the conquering ſword of *Cyaxeres* and *Nebuchadnezzar*: *Aſſhur is there and all her company*, viz in *Hades* or the lower parts of the earth, where the dead bodies lay buried, *his graves are about*

him, all of them ſlain, fallen by the ſword, which cauſed their terrour in the land of the living. There is Elam, *and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terrour in the land of the living: yet have they born their ſhame with them that go down into the pit. ——— There is* Meſhech, Tubal, *and all her multitude* *; *her graves are round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terrour in the land of the living. ——— There is* Edom, *her Kings, and all her Princes, which with their might are laid by them that were ſlain by the ſword. ——— There be the Princes of the North all of them, and all the* Zidonians, *which with their terrour are gone down with the ſlain,* Ezek. xxxii. Here by the Princes of the North I underſtand thoſe on the north of *Judæa*, and chiefly the Princes of *Armenia* and *Cappadocia*, who fell in the wars which *Cyaxeres* made in reducing thoſe countries after the taking of *Nineveh*. *Elam* or *Perſia* was conquered by the *Medes*, and *Suſiana* by the *Babylonians*, after the ninth, and before the nineteenth year of *Nebuchadnezzar*: and therefore we cannot err much if we place theſe conqueſts in the twelfth

* *The* Scythians.

or

or fourteenth year of *Nebuchadnezzar*: in the nineteenth, twentieth, and one and twentieth year of this King, he invaded and [i] conquered *Judæa*, *Moab*, *Ammon*, *Edom*, the *Philiſtims* and *Zidon*; and [j] the next year he beſieged *Tyre*, and after a ſiege of thirteen years he took it, in the 35th year of his Reign; and then he [k] invaded and conquered *Egypt*, *Ethiopia* and *Libya*; and about eighteen or twenty years after the death of this King, *Darius* the *Mede* conquered the Kingdom of *Sardes*; and after five or ſix years more he invaded and conquered the Empire of *Babylon*: and thereby finiſhed the work of propagating the *Medo-Perſian* Monarchy over all *Aſia*, as *Æſchylus* repreſents.

[i] Jer. xxvii. 3, 6. Ezek. xxi. 19, 20. & xxv. 2, 8, 12.

[j] Ezek. xxvi. 2. & xxix. 17, 19.

[k] Ezek. xxix. 19. & xxx. 4, 5.

Now this is that *Darius* who coined a great number of pieces of pure gold called *Darics*, or *Stateres Darici*: for *Suidas*, *Harpocration*, and the Scholiaſt of *Ariſtophanes* [l] tell us, that theſe were coined not by the father of *Xerxes*, but by an earlier *Darius*, by *Darius* the firſt, by the firſt King of the *Medes* and *Perſians* who coined gold money. They were ſtamped on one ſide with the effigies of an Archer, who was crowned with a ſpiked crown, had a bow in his left hand, and an arrow in his right, and was cloathed with a long robe; I have ſeen one of them in gold, and another in ſilver: they were

[l] Suid. in Δαρεικὸς & Δαρεικές. Harpocr. in Δαρεικός. Scoliaſt. in Ariſtophanis. Ἐκκλησιαζ. ſῶν. v. 598.

were of the same weight and value with the *Attic stater* or piece of gold money weighing two *Attic* drachms. *Darius* seems to have learnt the art and use of money from the conquered Kingdom of the *Lydians*, and to have recoined their gold: for the *Medes*, before they conquered the *Lydians*, had no money. *Herodotus* [m] tells us, that *when* Crœsus *was preparing to invade* Cyrus, *a certain* Lydian *called* Sandanis *advised him, that he was preparing an expedition against a nation who were cloathed with leathern breeches, who eat not such victuals as they would, but such as their barren country afforded; who drank no wine, but water only, who eat no figs nor other good meat, who had nothing to lose, but might get much from the* Lydians: *for the* Persians, saith *Herodotus, before they conquered the* Lydians, *had nothing rich or valuable*: and [n] *Isaiah* tells us, that *the* Medes *regarded not silver, nor delighted in gold*; but the *Lydians* and *Phrygians* were exceeding rich, even to a proverb: *Midas & Crœsus*, saith [o] *Pliny*, *infinitum possederant. Jam Cyrus devicta Asia* [auri] *pondo* xxxiv *millia invenerat, praeter vasa aurea aurumque factum, & in eo folia ac platanum vitemque. Qua victoria argenti quingenta millia talentorum reportavit, & craterem Semiramidis cujus pondus quindecim talentorum colligebat. Talentum*

[m] Herod. l. 1. c. 71.

[n] Isa. xiii. 17.

[o] Plin. l. 33. c. 3.

tum autem Ægyptium pondo octoginta capere Varro tradit. What the conqueror did with all this gold and silver appears by the *Darics*. The *Lydians*, according to[p] *Herodotus*, were the first who coined gold and silver, and *Crœsus* coined gold monies in plenty, called *Crœsei*; and it was not reasonable that the monies of the Kings of *Lydia* should continue current after the overthrow of their Kingdom, and therefore *Darius* recoined it with his own effigies, but without altering the current weight and valne: he Reigned then from before the conquest of *Sardes* 'till after the conquest of *Babylon*.

[p] Herod. l. 1. c. 94.

And since the cup of *Semiramis* was preserved 'till the conquest of *Crœsus* by *Darius*, it is not probable that she could be older than is represented by *Herodotus*.

This conquest of the Kingdom of *Lydia* put the *Greeks* into fear of the *Medes*: for *Theognis*, who lived at *Megara* in the very times of these wars, writes thus,

[q] Theogn. Γνῶμαι. v. 761.

Πίνωμεν, παίζωμεν μετ' ἀλλήλοισι λέγοντες,
Μηδὲν τὸν Μήδων δεδιότες πόλεμον.

Let us drink, talking pleasant things with one another,
Not fearing the war of the Medes.

[r] Ibid. v. 773. And again,

Αὐτὸς ἦ ἔρεκτὸν ὄβριν Μήδων ἀπέρυκε
Τῆσδε πόλεος, ἵνα σοι λαοὶ ἐν εὐφρονέουσι
Ἑκ ἔπεροχομένῳ κλειτὰς πέμπωσ' ἑκατόμβας,
Τερπόμενοι κιθάρῃ καὶ ἐρατῇ θαλίῃ,
Παιήονα τε χοροῖς, ἰαχαῖσί τε, τὰ σὰ βωμόν.
Ἦ γὰρ ἐγὼ δείδοικα, ἀφραδίῃσιν ἑορῶν
Καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σὺ Φοῖβε,
Ἵλαος ἡμετέρῃ τήνδε φύλασσε πόλιν.

Thou Apollo drive away the injurious army of the Medes
From this city, that the people may with joy
Send thee choice hecatombs in the spring,
Delighted with the harp and chearful feasting,
And chorus's of Poems and volumations about
thy altar.
For truly I am afraid, beholding the folly
And sedition of the Greeks, *which corrupts the people:* *but thou Apollo,*
Being propitious, keep this our city.

The Poet tells us further that discord had destroyed *Magnesia*, *Colophon*, and *Smyrna*, cities of *Ionia* and *Phrygia*, and would destroy the

Greeks; which is as much as to say that the *Medes* had then conquered those cities.

The *Medes* therefore Reigned 'till the taking of *Sardes*: and further, according to *Xenophon* and the Scriptures, they Reigned 'till the taking of *Babylon*: for *Xenophon*[r] tells us, that after the taking of *Babylon*, *Cyrus* went to the King of the *Medes* at *Ecbatane* and succeeded him in the Kingdom: and *Jerom*,[t] *that* Babylon *was taken by* Darius *King of the* Medes *and his kinſman* Cyrus: and the Scriptures tell us, that *Babylon* was destroyed by *a nation out of the north*, *Jerem.* l. 3, 9, 41. by *the Kingdoms of* Ararat Minni, or *Armenia*, *and* Aſhchenez, or *Phrygia minor*, *Jer.* li. 27. by the *Medes*, *Iſa.* xiii. 17, 19. *by the Kings of the* Medes *and the captains and rulers thereof, and all the land of his dominion*, *Jer.* li. 11, 28. The Kingdom of *Babylon* was *numbred and finiſhed and broken and given to the* Medes *and* Perſians, *Dan.* v. 26. 28. firſt to the *Medes* under *Darius*, and then to the *Perſians* under *Cyrus*: for *Darius* Reigned over *Babylon* like a conqueror, not obſerving the laws of the *Babylonians*, but introducing the immutable laws of the conquering nations, the *Medes* and *Perſians*, *Dan.* vi. 8, 12, 15; and the *Medes* in his Reign are ſet before the *Perſians*, *Dan.* ib. & v. 28, & viii. 20.

[r] Cyrop. l. 8.

[t] Comment. in Dan. v.

as the *Perſians* were afterwards in the Reign of *Cyrus* and his ſucceſſors ſet before the *Medes*, *Eſther* i. 3, 14, 18, 19. *Dan.* x. 1, 20. and xi. 2. which ſhews that in the Reign of *Darius* the *Medes* were uppermoſt.

You may know alſo by the great number of provinces in the Kingdom of *Darius*, that he was King of the *Medes* and *Perſians*: for upon the conqueſt of *Babylon*, he ſet over the whole Kingdom an hundred and twenty Princes, *Dan.* vi. 1. and afterwards when *Cambyſes* and *Darius Hyſtaſpis* had added ſome new territories, the whole contained but 127 provinces.

The extent of the *Babylonian* Empire was much the ſame with that of *Nineveh* after the revolt of the *Medes*. *Beroſus* ſaith that *Nebuchadnezzar* held *Egypt*, *Syria*, *Phœnicia* and *Arabia*: and *Strabo* adds *Arbela* to the territories of *Babylon*; and ſaying that *Babylon* was anciently the metropolis of *Aſſyria*, he thus deſcribes the limits of this *Aſſyrian* Empire. *Contiguous*, [a] ſaith he, *to* Perſia *and* Suſiana *are the* Aſſyrians: *for ſo they call* Babylonia, *and the greateſt part of the region about it*: *part of which is* Atturia, *wherein is* Ninus [*or* Nineveh;] *and* Apolloniatis, *and the* Elymæans, *and the* Parætacæ, *and* Chalonitis *by the mountain* Zagrus, *and the fields near* Ninus, *and* Dolomene, *and* Chalachene, *and* Chazene, *and* Adiabene, *and the*

[a] Strabo. l. 16. initio.

the nations of Meſopotamia *near the* Gordyæans, *and the* Mygdones *about* Niſibis, *unto* Zeugma *upon* Euphrates; *and a large region on this ſide* Euphrates *inhabited by the* Arabians *and* Syrians *properly ſo called, as far as* Cilicia *and* Phœnicia *and* Libya *and the ſea of* Egypt *and the* Sinus Iſſicus: and a little after deſcribing the extent of the *Babylonian* region, he bounds it on the north, with the *Armenians* and *Medes* unto the mountain *Zagrus*; on the eaſt ſide, with *Suſa* and *Elymais* and *Paretacene*, incluſively; on the ſouth, with the *Perſian Gulph* and *Chaldæa*; and on the weſt, with the *Arabes Scenitæ* as far as *Adiabene* and *Gordyæa*: afterwards ſpeaking of *Suſiana* and *Sitacene*, a region between *Babylon* and *Suſa*, and of *Paretacene* and *Coſſæa* and *Elymais*, and of the *Sagapeni* and *Silocæni*, two little adjoining Provinces, he concludes, " *and theſe are the nations which inhabit* Babylonia *eaſt-ward: to the north are* Media *and* Armenia, excluſively, *and weſt-ward are* Adiabene *and* Meſopotamia, incluſively; *the greateſt part of* Adiabene *is plain, the ſame being part of* Babylonia; *in ſome places it borders on* Armenia; *for the* Medes, Armenians *and* Babylonians *warred frequently on one another*. Thus far *Strabo*. " Strab. l. 16. p. 745.

When *Cyrus* took *Babylon*, he changed the Kingdom into a Satrapy or Province: whereby the

the bounds were long after known: and by this means *Herodotus* [x] gives us an eſtimate of the bigneſs of this Monarchy in proportion to that of the *Perſians*, telling us that *whilſt every region over which the King of* Perſia *Reigned in his days, was diſtributed for the nouriſhment of his army, beſides the tributes, the* Babylonian *region nouriſhed him four months of the twelve in the year, and all the reſt of* Aſia *eight: ſo the power of the region*, ſaith he, *is equivalent to the third part of* Aſia, *and its Principality, which the* Perſians *call a* Satrapy, *is far the beſt of all the Provinces.*

[x] Herod. l. 1. c. 192.

Babylon [y] was a ſquare city of 120 furlongs, or 15 miles on every ſide, compaſſed firſt with a broad and deep ditch, and then with a wall fifty cubits thick, and two hundred high. *Euphrates* flowed through the middle of it ſouthward, a few leagues on this ſide *Tigris*: and in the middle of one half weſtward ſtood the King's new Palace, built by *Nebuchadnezzar*; and in the middle of the other half ſtood the Temple of *Belus*, with the old Palace between that Temple and the river: this old Palace was built by the *Aſſyrians*, according to [a] *Iſaiah*, and by conſequence, by *Pul* and his ſon *Nabonaſſar*, as above: *they founded the city for the* Arabians, *and ſet up the towers thereof, and raiſed the*

[y] Herod. l. 1. c. 178, &c.

[a] Iſa. xxiii. 13.

Palaces

Palaces thereof: and at that time *Sabacon* the *Ethiopian* invaded *Egypt*, and made great multitudes of *Egyptians* fly from him into *Chaldæa*, and carry thither their Aſtronomy, and Aſtrology, and Architecture, and the form of their year, which they preſerved there in the *Æra* of *Nabonaſſar*: for the practice of obſerving the Stars began in *Egypt* in the days of *Ammon*, as above, and was propagated from thence in the Reign of his ſon *Suſac* into *Africa*, *Europe*, and *Aſia* by conqueſt; and then *Atlas* formed the Sphere of the *Libyans*, and *Chiron* that of the *Greeks*, and the *Chaldæans* alſo made a Sphere of their own. But Aſtrology was invented in *Egypt* by *Nichepſos*, or *Neceſſos*, one of the Kings of the lower *Egypt*, and *Petoſiris* his Prieſt, a little before the days of *Sabacon*, and propagated thence into *Chaldæa*, where *Zoroaſter* the Legiſlator of the *Magi* met with it: ſo *Paulinus*,

Quique magos docuit myſteria vana Neceſſos.

And *Diodorus*, *they ſay that the* Chaldæans *in* Babylonia *are colonies of the* Egyptians, *and being taught by the Prieſts of* Egypt *became famous for Aſtrology.* By the influence of the ſame colonies, the Temple of *Jupiter Belus* in *Babylon* ſeems to have been erected in the form of the

Diod. l. 1. p. 51.

Egyptian

[b] Herod. l. 1. c. 181.

Egyptian Pyramids: for [b] this Temple was a ſolid Tower or Pyramid a furlong ſquare, and a furlong high, with ſeven retractions, which made it appear like eight towers ſtanding upon one another, and growing leſs and leſs to the top: and in the eighth tower was a Temple with a bed and a golden table, kept by a woman, after the manner of the *Egyptians* in the Temple of *Jupiter Ammon* at *Thebes*; and above the Temple was a place for obſerving the Stars: they went up to the top of it by ſteps on the outſide, and the bottom was compaſſed with a court, and the court with a building two furlongs in length on every ſide.

The *Babylonians* were extreamly addicted to Sorcery, Inchantments, Aſtrology and Divinations, *Iſa.* xlvii. 9, 12, 13. *Dan.* ii. 2, & v. 11. and to the worſhip of Idols, *Jer.* l. 2, 40. and to feaſting, wine and women. *Nihil urbis ejus corruptius moribus, nec ad irritandas illiciendaſque immodicas voluptates inſtructius. Liberos conjugeſque cum hoſpitibus ſtupro coire, modo pretium flagitii detur, parentes maritique patiuntur. Convivales ludi tota Perſide regibus purpuratiſque cordi ſunt: Babylonii maxime in vinum & quæ ebrietatem ſequuntur effuſi ſunt. Feminarum convivia ineuntium in principio modeſtus eſt habitus; dein ſumma quæque amicula exuunt, paulatimque*

pudorem profanant: ad ultimum, honos auribus ſit, ima corporum velamenta projiciunt. Nec meretricium hoc dedecus eſt, ſed matronarum virginumque, apud quas comitas habetur vulgati corporis vilitas. Q. *Curtius*, lib. v. cap. 1. And this lewdneſs of their women, coloured over with the name of civility, was encouraged even by their religion: for it was the cuſtom for their women once in their life to ſit in the Temple of *Venus* for the uſe of ſtrangers; which Temple they called *Succoth Benoth*, the Temple of Women: and when any woman was once ſat there, ſhe was not to depart till ſome ſtranger threw money into her boſom, took her away and lay with her; and the money being for ſacred uſes, ſhe was obliged to accept of it how little ſoever, and follow the ſtranger.

The *Perſians* being conquered by the *Medes* about the middle of the Reign of *Zedekiah*, continued in ſubjection under them till the end of the Reign of *Darius* the *Mede*: and *Cyrus*, who was of the Royal Family of the *Perſians*, might be *Satrapa* of *Perſia*, and command a body of their forces under *Darius*; but was not yet an abſolute and independant King: but after the taking of *Babylon*, when he had a victorious army at his devotion, and *Darius* was returned from *Babylon* into *Media*, he revolted from

Darius, in conjunction with the Persians under him; they being incited thereunto by Harpagus a Mede, whom Xenophon calls Artagerses and Artabaxus, and who had assisted Cyrus in conquering Croesus and Asia minor, and had been injured by Darius. Harpagus was sent by Darius with an army against Cyrus, and in the midst of a battel revolted with part of the army to Cyrus: Darius got up a fresh army, and the next year the two armies fought again: this last battel was fought at Pasargadæ in Persia, according to [d] Strabo; and there Darius was beaten and taken Prisoner by Cyrus, and the Monarchy was by this victory translated to the Persians. The last King of the Medes is by Xenophon called Cyaxares, and by Herodotus, Astyages the father of Mandane: but these Kings were dead before, and Daniel lets us know that Darius was the true name of the last King, and Herodotus, [e] that the last King was conquered by Cyrus in the manner above described; and the Darics coined by the last King testify that his name was Darius.

[a] Suidas in Ἀρίσαρχος. Herod. l. 1. c. 123, &c.

[d] Strabo. l. 15. p. 730.

[e] Herod. l. 1. c. 127, &c.

This victory over Darius was about two years after the taking of Babylon: for the Reign of Nabonnedus the last King of the Chaldees, whom Josephus calls Naboandel and Belshazzar, ended in the year of Nabonassar 210, nine years before

fore the death of *Cyrus*, according to the Canon: but after the tranſlation of the Kingdom of the *Medes* to the *Perſians*, *Cyrus* Reigned only ſeven years, according to [f] *Xenophon*; and ſpending the ſeven winter months yearly at *Babylon*, the three ſpring months yearly at *Suſa*, and the two ſummer months at *Ecbatane*, he came the ſeventh time into *Perſia*, and died there in the ſpring, and was buried at *Paſargadæ*. By the Canon and the common conſent of all Chronologers, he died in the year of *Nabonaſſar* 219, and therefore conquered *Darius* in the year of *Nabonaſſar* 212, ſeventy and two years after the deſtruction of *Nineveh*, and beat him the firſt time in the year of *Nabonaſſar* 211, and revolted from him, and became King of the *Perſians*, either the ſame year, or in the end of the year before. At his death he was ſeventy years old according to *Herodotus*, and therefore he was born in the year of *Nabonaſſar* 149, his mother *Mandane* being the ſiſter of *Cyaxeres*, at that time a young man, and alſo the ſiſter of *Amyite* the wife of *Nebuchadnezzar*, and his father *Cambyſes* being of the old Royal Family of the *Perſians*.

[f] Cyrop. l. 8. p. 233.

CHAP. V.

A Description of the TEMPLE of Solomon.

THE Temple of *Solomon* being destroyed by the *Babylonians*, it may not be amiss here to give a description of that edifice.

See Plate I. & II.

This [a] Temple looked eastward, and stood in a square area, called the *Separate Place*: and before it stood the *Altar*, in the center of another square area, called the *Inner Court*, or *Court of the Priests*: and these two square areas, being parted only by a marble rail, made an area 200 cubits long from west to east, and 100 cubits broad: this area was compassed on the west with a wall, and [c] on the other three sides with a pavement fifty cubits broad, upon which stood the buildings for the Priests, with cloysters under them: and the pavement was faced on the inside with a marble rail before the cloysters: the whole made an area 250 cubits long from west to east, and 200 broad, and was compassed with an outward Court, called also the *Great Court*, or *Court of*

[a] Ezek. xli. 13, 14.

[b] Ezek. xl. 47.

[c] Ezek. xl. 29, 33, 36.

the

the People, [d] which was an hundred cubits broad on every ſide; for there were but two Courts built by *Solomon*: and the outward Court was about four cubits lower than the inward, and was compaſſed on the weſt with a wall, and on the other three ſides [e] with a pavement fifty cubits broad, upon which ſtood the buildings for the People. All this was the [f] *Sanctuary*, and made a ſquare area 500 cubits long, and 500 broad, and was [f] compaſſed with a walk, called the *Mountain of the Houſe*; and this walk being 50 cubits broad, was compaſſed with a wall ſix cubits broad, and ſix high, and ſix hundred long on every ſide: and the cubit was about 21, or almoſt 22 inches of the *Engliſh* foot, being the ſacred cubit of the *Jews*, which was an hand-breadth, or the ſixth part of its length bigger than the common cubit.

[d] Ezek. xl. 19, 23, 27. 2 King. xxi. 5. 2 Chron. iv. 9.

[e] Ezek. xl. 15, 17, 21. 1 Chron. xxviii. 12.

[f] Ezek. xl 5. xlii. 20, & xlv. 2.

The *Altar* ſtood in the center of the whole; and in the buildings of both Courts over against the middle of the *Altar*, eaſtward, ſouthward, and northward, were gates [h] 25 cubits broad between the buildings, and 40 long; with porches of ten cubits more, looking towards the *Altar Court*, which made the whole length of the gates fifty cubits croſs the pavements. Every gate had two doors, one at either end,

[g] 2 King. xxi. 5.

[h] Ezek. xl.

Plate III. end, ten cubits wide, and twenty high, with poſts and threſholds ſix cubits broad: within the gates was an area 28 cubits long between the threſholds, and 13 cubits wide: and on either ſide of this area were three poſts, each ſix cubits ſquare, and twenty high, with arches five cubits wide between them: all which poſts and arches filled the 28 cubits in length between the threſholds; and their breadth being added to the thirteen cubits, made the whole breadth of the gates 25 cubits. Theſe poſts were hollow, and had rooms in them with narrow windows for the porters, and a ſtep before them a cubit broad: and the walls of the porches being ſix cubits thick, were alſo hollow for ſeveral uſes. At the eaſt gate of the *People's Court*, called the *King's gate*, [i] were ſix porters, at the ſouth gate were four, and at the north gate were four: the people [k] went in and out at the ſouth and north gates: the [l] eaſt gate was opened only for the King, and in this gate he ate the Sacrifices. There were alſo four gates or doors in the weſtern wall of the *Mountain of the Houſe*: of theſe [m] the moſt northern, called *Shallecheth*, or the *gate of the cauſey*, led to the King's palace, the valley between being filled up with a cauſey: the next gate, called *Parbar*, led to the ſuburbs

Plate I.

[i] 1 Chron. xxvi. 17.

[k] Ezek. xlvi. 8, 9.

[l] Ezek. xliv. 2, 3.

[m] 1 Chron. xxvi. 15, 16, 17, 18.

Millo: the third and fourth gates, called *Aſuppim*, led the one to *Millo*, the other to the city of *Jeruſalem*, there being ſteps down into the valley and up again into the city. At the gate *Shallecheth* were four porters; at the other three gates were ſix porters, two at each gate: the houſe of the porters who had the charge of the north gate of the *People's Court*, had alſo the charge of the gates *Shallecheth* and *Parbar*: and the houſe of the porters who had the charge of the ſouth gate of the *People's Court*, had alſo the charge of the other two gates called *Aſuppim*.

They came through the four weſtern gates into the *Mountain of the Houſe*, and [n] went up from the *Mountain of the Houſe*, to the gates of the *People's Court* by ſeven ſteps, and from the *People's Court* to the gates of the *Prieſt's Court* by eight ſteps: and the arches in the ſides of the gates of both courts led into cloyſters [o] under a double building, ſupported by three rows of marble pillars, which butted directly upon the middles of the ſquare poſts, and ran along from thence upon the pavements towards the corners of the Courts: the axes of the pillars in the middle row being eleven cubits diſtant from the axes of the pillars in the other two rows on either hand;

[n] Ezek. xl. 22, 26, 31, 34, 37.

Plate II & III.

[o] 1 King. vi. 36. & vii. 12. Ezek. xl. 17, 18.

and

and the building joining to the ſides of the gates: the pillars were three cubits in diameter below, and their baſes four cubits and an half ſquare. The gates and buildings of both Courts were alike, and [p] faced their Courts: the cloyſters of all the buildings, and the porches of all the gates looking towards the *Altar*. The row of pillars on the backſides of the cloyſters adhered to marble walls, which bounded the cloyſters and ſupported the buildings: theſe buildings were three ſtories high above the cloyſters, and [q] were ſupported in each of thoſe ſtories by a row of cedar beams, or pillars of cedar, ſtanding above the middle row of the marble pillars: the buildings on either ſide of every gate of the *People's court*, being 187½ cubits long, were diſtinguiſhed into five chambers on a floor, running in length from the gates to the corners of the Courts: there [r] being in all thirty chambers in a ſtory, where the People ate the ſacrifices, or thirty exhedras, each of which contained three chambers, a lower, a middle, and an upper: every exhedra was 37½ cubits long, being ſupported by four pillars in each row, whoſe baſes were 4½ cubits ſquare, and the diſtances between their baſes 6½ cubits, and the diſtances between the axes of the pillars eleven cubits: and where two exhe-

[p] Ezek. xl. 19, 31, 34, 37.

Plate I.

[q] 1 King. vi. 36, & vii. 12.

[r] Ezek. xl. 17.

Plate III.

exhedras joyned, there the baſes of their pillars joyned; the axes of theſe two pillars being only 4½ cubits diſtant from one another; and perhaps for ſtrengthning the building, the ſpace between the axes of theſe two pillars in the front was filled up with a marble column 4½ cubits ſquare, the two pillars ſtanding half out on either ſide of the ſquare column. At the ends of theſe buildings, [r] in the four corners of the *Peoples Court*, were little Courts fifty cubits ſquare on the outſide of their walls, and forty on the inſide thereof, for ſtair-caſes to the buildings, and kitchins to bake and boil the Sacrifices for the People, the kitchin being thirty cubits broad, and the ſtair-caſe ten. The buildings on either ſide of the gates of the *Prieſts Court*, were alſo 37½ cubits long, and contained each of them one great chamber in a ſtory, ſubdivided into ſmaller rooms, for the Great Officers of the Temple, and Princes of the Prieſts: and in the ſouth-eaſt and north-eaſt corners of this court, at the ends of the buildings, were kitchins and ſtair-caſes for the Great Officers; and perhaps rooms for laying up wood for the *Altar*.

Plate I & II.

[r] Ezek. xlvi. 21, 22.

In the eaſtern gate of the *Peoples Court*, ſat a Court of Judicature, compoſed of 23 Elders. The eaſtern gate of the *Prieſts Court*, with the buildings on either ſide, was for the High-Prieſt,

his deputy the *Sagan*, and for the *Sanhedrim* or Supreme Court of Judicature, compoſed of ſeventy Elders. [t] The building or exhedra on the eaſtern ſide of the ſouthern gate, was for the Prieſts who had the overſight of the charge of the *Sanctuary* with its treaſuries: and theſe were, firſt, two *Catholikim*, who were High-Treaſurers and Secretaries to the High-Prieſt, and examined, ſtated, and prepared all acts and accounts to be ſigned and ſealed by him; then ſeven *Amarcholim*, who kept the keys of the ſeven locks of every gate of the *Sanctuary*, and thoſe alſo of the treaſuries, and had the overſight, direction, and appointment of all things in the *Sanctuary*; then three or more *Gisbarim*, or Under-Treaſurers, or Receivers, who kept the Holy Veſſels, and the Publick Money, and received or diſpoſed of ſuch ſums as were brought in for the ſervice of the Temple, and accounted for the ſame. All theſe, with the High-Prieſt, compoſed the Supreme Council for managing the affairs of the Temple.

[t] Ezek. xl. 45.

The Sacrifices [u] were killed on the northern ſide of the *Altar*, and fleaſd, cut in pieces and ſalted in the northern gate of the Temple; and therefore the building or exhedra on the eaſtern ſide of this gate, was for the Prieſts who had the overſight of the charge of the *Altar*, and Daily Service:

[u] Ezek. xl. 39, 41, 42, 46.

Service: And theſe Officers were, He that received money of the People for purchaſing things for the Sacrifices, and gave out tickets for the ſame; He that upon ſight of the tickets delivered the wine, flower and oyl purchaſed; He that was over the lots, whereby every Prieſt attending on the *Altar* had his duty aſſigned; He that upon ſight of the tickets delivered out the doves and pigeons purchaſed; He that adminiſtred phyſic to the Prieſts attending; He that was over the waters; He that was over the times, and did the duty of a cryer, calling the Prieſts or Levites to attend in their miniſteries; He that opened the gates in the morning to begin the ſervice, and ſhut them in the evening when the ſervice was done, and for that end received the keys of the *Amarcholim*, and returned them when he had done his duty; He that viſited the night-watches; He that by a Cymbal called the Levites to their ſtations for ſinging; He that appointed the Hymns and ſet the Tune; and He that took care of the Shew-Bread: there were alſo Officers who took care of the Perfume, the Veil, and the Wardrobe of the Prieſts.

The exhedra on the weſtern ſide of the ſouth gate, and that on the weſtern ſide of the north gate, were for the Princes of the four and twenty

of the Priests, one exhedra for twelve of the Princes, and the other exhedra for the other twelve: and upon the pavement on either side of the *Separate Place* [x] were other buildings without cloysters, for the four and twenty courses of the Priests to eat the Sacrifices, and lay up their garments and the most holy things: each pavement being 100 cubits long, and 50 broad, had buildings on either side of it twenty cubits broad, with a walk or alley ten cubits broad between them: the building which bordered upon the *Separate Place* was an hundred cubits long, and that next the *Peoples Court* but fifty, the other fifty cubits westward [y], being for a stair-case and kitchin; these buildings [z] were three stories high, and the middle story was narrower in the front than the lower story, and the upper story still narrower, to make room for galleries; for they had galleries before them, and under the galleries were closets for laying up the holy things, and the garments of the Priests, and these galleries were towards the walk or alley, which ran between the buildings.

Plate II.

[x] Ezek. xlii. 1, 2, 3, 4, 6, 8, 13, 14.

[y] Ezek. xlvi. 19, 20.

[z] Ezek. xlii. 5, 6.

They went up from the *Priests Court* to the Porch of the Temple by ten steps: and the [a] House of the Temple was twenty cubits broad, and sixty long within; or thirty broad, and seventy long, including the walls; or seventy cubits

[a] 1 King. vi. 2. Ezek. xli 2, 4, 12, 13, 14.

bits

bits broad, and 90 long, including a building of treasure-chambers which was twenty cubits broad on three sides of the House; and if the Porch be also included, the Temple was an hundred cubits long. The treasure-chambers were built of cedar, between the wall of the Temple, and another wall without: they were [c] built in two rows three stories high, and opened door against door into a walk or gallery which ran along between them, and was five cubits broad in every story; so that the breadth of the chambers on either side of the gallery, including the breadth of the wall to which they adjoined, was ten cubits; and the whole breadth of the gallery and chambers, and both walls, was five and twenty cubits: the chambers [d] were five cubits broad in the lower story, six broad in the middle story, and seven broad in the upper story; for the wall of the Temple was built with retractions of a cubit, to rest the timber upon. *Ezekiel* represents the chambers a cubit narrower, and the walls a cubit thicker than they were in *Solomon*'s Temple: there were thirty chambers in a story, in all ninety chambers, and they were five cubits high in every story. The Porch of the Temple was 120 cubits high, and its length from south to north equalled the breadth of the House:

[b] 1 King. vi. 3. Ezek. xli. 13.

[c] Ezek. xli. 6, 11.

[d] 1 King. vi. 6.

[e] Ezek. xli. 6.

[f] 2 Chron. iii. 4.

House: the House was three stories high, which made the height of the *Holy Place* three times thirty cubits, and that of the *Most Holy* three times twenty: the upper rooms were treasure-chambers; they [g] went up to the middle chamber by winding stairs in the southern shoulder of the House, and from the middle into the upper.

[g] 1 King. vi. 8.

Some time after this Temple was built, the *Jews* [h] added a *New Court*, on the eastern side of the *Priests Court*, before the *King's gate*, and therein built [i] a covert for the Sabbath: this Court was not measured by *Ezekiel*, but the dimensions thereof may be gathered from those of the *Womens Court*, in the second Temple, built after the example thereof: for when *Nebuchadnezzar* had destroyed the first Temple, *Zerubbabel*, by the commissions of *Cyrus* and *Darius*, built another upon the same area, excepting the *Out-ward Court*, which was left open to the *Gentiles*: and this Temple [k] was sixty cubits long, and sixty broad, being only two stories in height, and having only one row of treasure-chambers about it: and on either side of the *Priests Court* were double buildings for the Priests, built upon three rows of marble pillars in the lower story, with a row of cedar beams or pillars in the stories above: and the

[h] 2 Chron. xx. 5.

[i] 2 King. xvi. 18.

[k] Ezra vi. 3, 4.

cloyster

cloyſter in the lower ſtory looked towards the *Prieſts Court*: and the *Separate Place*, and *Prieſts Court*, with their buildings on the north and ſouth ſides, and the *Womens Court*, at the eaſt end, took up an area three hundred cubits long, and two hundred broad, the *Altar* ſtanding in the center of the whole. The *Womens Court* was ſo named, becauſe the women came into it as well as the men: there were galleries for the women, and the men worſhipped upon the ground below: and in this ſtate the ſecond Temple continued all the Reign of the *Perſians*; but afterwards ſuffered ſome alterations, eſpecially in the days of *Herod*.

This deſcription of the Temple being taken principally from *Ezekiel*'s Viſion thereof; and the ancient *Hebrew* copy followed by the Seventy, differing in ſome readings from the copy followed by the editors of the preſent *Hebrew*, I will here ſubjoin that part of the Viſion which relates to the *Outward Court*, as I have deduced it from the preſent *Hebrew*, and the verſion of the Seventy compared together.

Ezekiel chap. xl. ver. 5, &c.

And behold a wall on the outſide of the Houſe round about; at the diſtance of fifty cubits from Plate I.

it,

it, a a b b: *and in the man's hand a meaſuring reed ſix cubits long by the cubit, and an hand-breadth: ſo he meaſured the breadth of the building,* or wall, *one reed, and the height one reed. Then came*

Plate III. *he unto the gate* of the Houſe, *which looketh towards the eaſt, and went up the ſeven ſteps thereof,* A B, *and meaſured the threſhold of the gate,* C D, *which was one reed broad, and the* Porters *little chamber,* E F G, *one reed long, and one reed broad; and the arched paſſage between the little chambers,* F H, *five cubits: and the ſecond little chamber,* H I K, *a reed broad and a reed long; and the arched paſſage,* I L, *five cubits: and the third little chamber* L M N, *a reed long and a reed broad: and the threſhold of the gate next the porch of the gate within,* O P, *one reed: and he meaſured the porch of the gate,* Q R, *eight cubits; and the poſts thereof* S T, s t, *two cubits; and the porch of the gate,* Q R, *was inward,* or toward the inward court; *and the little chambers,* E F, H I, L M, e f, h i, l m, *were* outward, or *to the eaſt; three on this ſide, and three on that ſide* of the gate. *There was one meaſure of the three, and one meaſure of the poſts on this ſide, and on that ſide; and he meaſured the breadth of the door of the gate,* C c, or D d, *ten cubits; and the breadth of the gate* within between the little chambers, E e or F f, *thirteen cubits; and the limit, or margin, or ſtep before the*

little

little chambers, EM, *one cubit on this ſide, and the ſtep,* em, *one cubit on the other ſide; and the little chambers,* EFG, HIK, LMN, efg, hik, lmn, *were ſix cubits* broad *on this ſide, and ſix cubits* broad *on that ſide: and he meaſured* the whole breadth of *the gate, from the* further *wall of one little chamber to the* further *wall of another little chamber: the breadth,* Gg, or Kk, or Nn, *was twenty and five cubits* through; *door,* FH, *againſt door,* fh: *and he meaſured the poſts,* EF, HI, and LM, ef, hi, and lm, *twenty cubits* high; *and at the poſts there were gates,* or arched paſſages, FH, IL, fh, il, *round about; and from the* eaſtern *face of the gate at the entrance,* Cc, *to the* weſtern *face of the porch of the gate within,* Tt, *were fifty cubits: and there were narrow windows to the little chambers, and to the porch within the gate, round about, and likewiſe to the poſts; even windows were round about within: and upon each poſt were palm trees.*

Then he brought me into the Outward Court, and lo there were chambers, and a pavement with pillars upon it in the court round about, thirty chambers in length *upon the pavement, ſupported by the pillars,* ten chambers on every ſide, except the weſtern: *and the pavement butted upon the ſhoulders or ſides of the gates below,* every gate having five chambers or exhedræ on either Plate I.

ſide. *And he meaſured the breadth* of the Outward Court, *from the fore-front of the lower-gate, to the fore-front of the inward court, an hundred cubits eaſtward.*

Then he brought me northward, and there was a gate that looked towards the north; he meaſured the length thereof, and the breadth thereof, and the little chambers thereof, three on this ſide, and three on that ſide, and the poſts thereof, and the porch thereof, and it was according to the meaſures of the firſt gate; its length was fifty cubits, and its breadth was five and twenty: and the windows thereof, and the porch and the palm-trees thereof were *according to the meaſures of the gate which looked to the eaſt, and they went up to it by ſeven ſteps: and its porch was before them,* that is inward. *And there was a gate of the inward court over againſt* this *gate of the north,* as in the gates *to the eaſtward: and he meaſured from gate to gate an hundred cubits.*

CHAP.

A Description of THE TEMPLE OF SOLOMON

ABCD. *The Separate Place in which stood the Temple.*

ABEF. *The Court of ye Priests.*

G. *The Altar.*

DHLKICEFD. *A Pavement compassing three sides of the foremention'd Courts, and upon which stood the Buildings for the Priests, with Cloysters under them.*

MNOP. *The Court of the People.*

MQTSRN. *A Pavement compassing three sides of the Peoples Court, upon which stood the Buildings for the People, with Cloysters under them.*

WXYZ. *The Mountain of the House.*

aabb. *A Wall enclosing the whole.*

c. *The Gate Shallecheth.*

d. *The Gate Parbar.*

ef. *The two Gates Assupim.*

g. *The East Gate of the Peoples Court, call'd the Kings Gate.*

hh. *The North and South Gates of the same Court.*

iii. *The Chambers over the Cloysters of the Peoples Court, where the People ate the Sacrifices; 30 Chambers in each Story.*

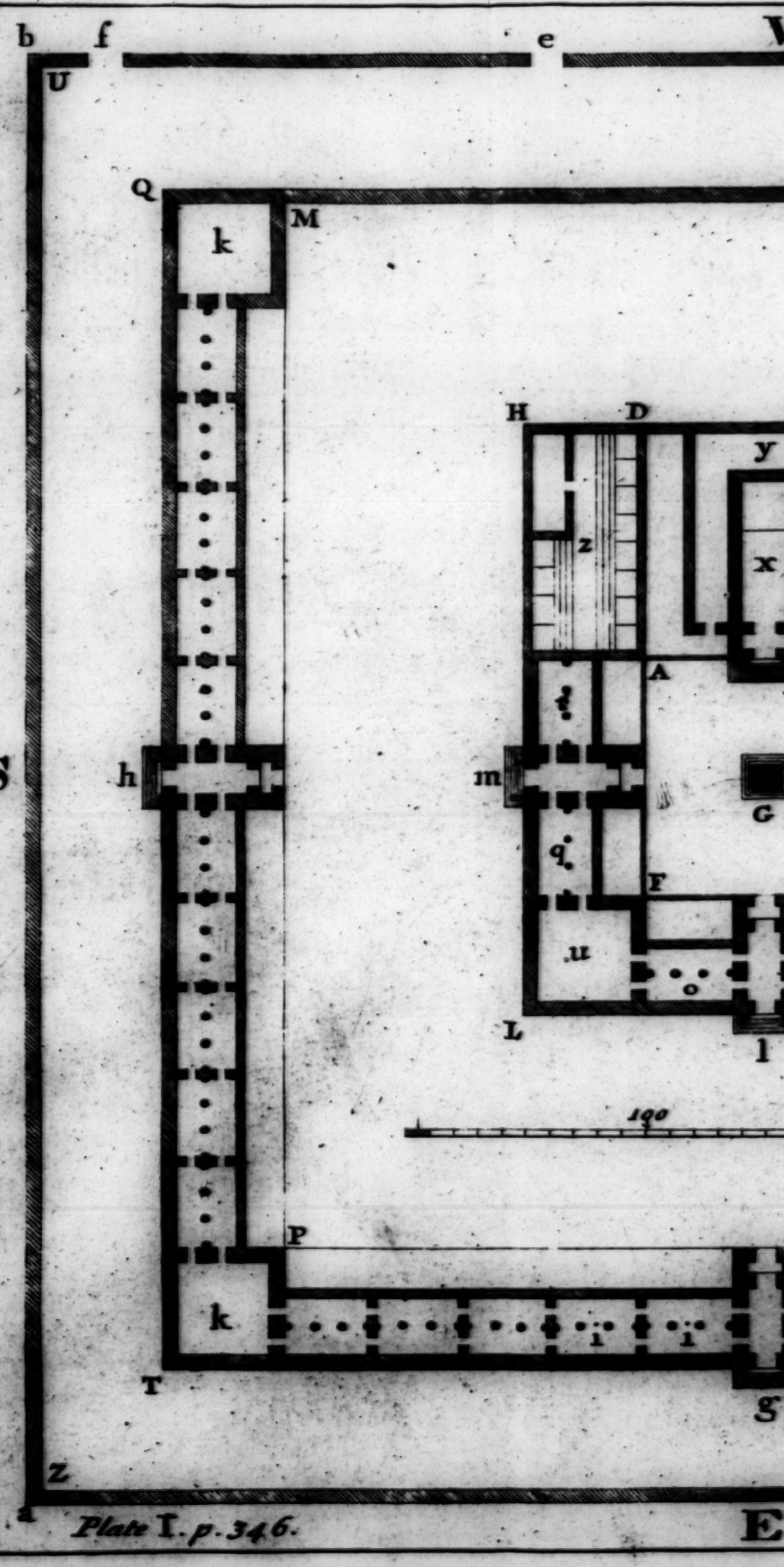
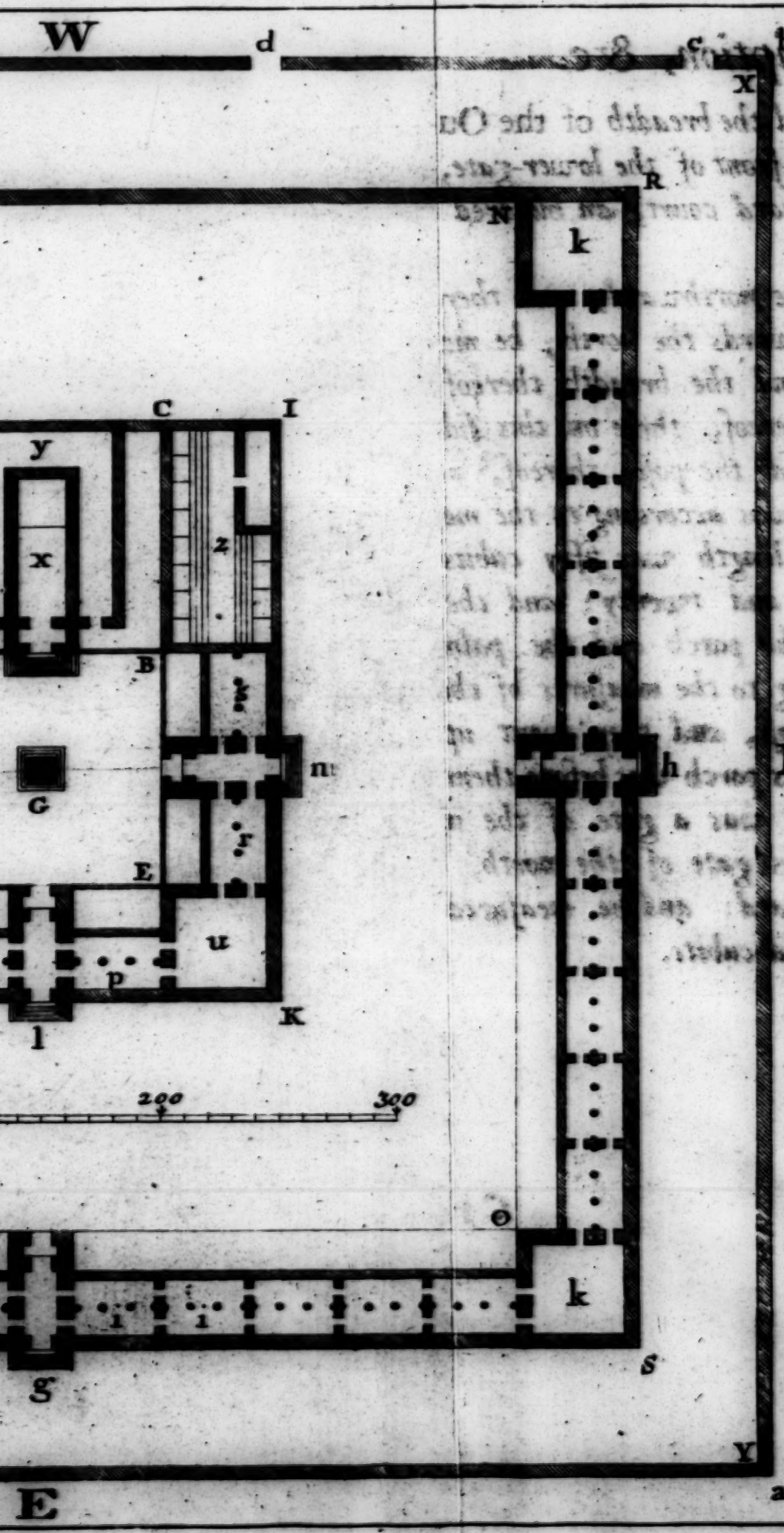


Plate I. p. 346.

E



kkkk. *Four little Courts ser=ving for Stair-Cases and Kitchins for the People.*

l. *The Eastern Gate of the Priests Court, over which sate the Sanhedrim.*

m. *The Southern Gate of the Priests Court.*

n. *The Northern Gate of the same Court, where the Sa=crifices were flea'd &c.*

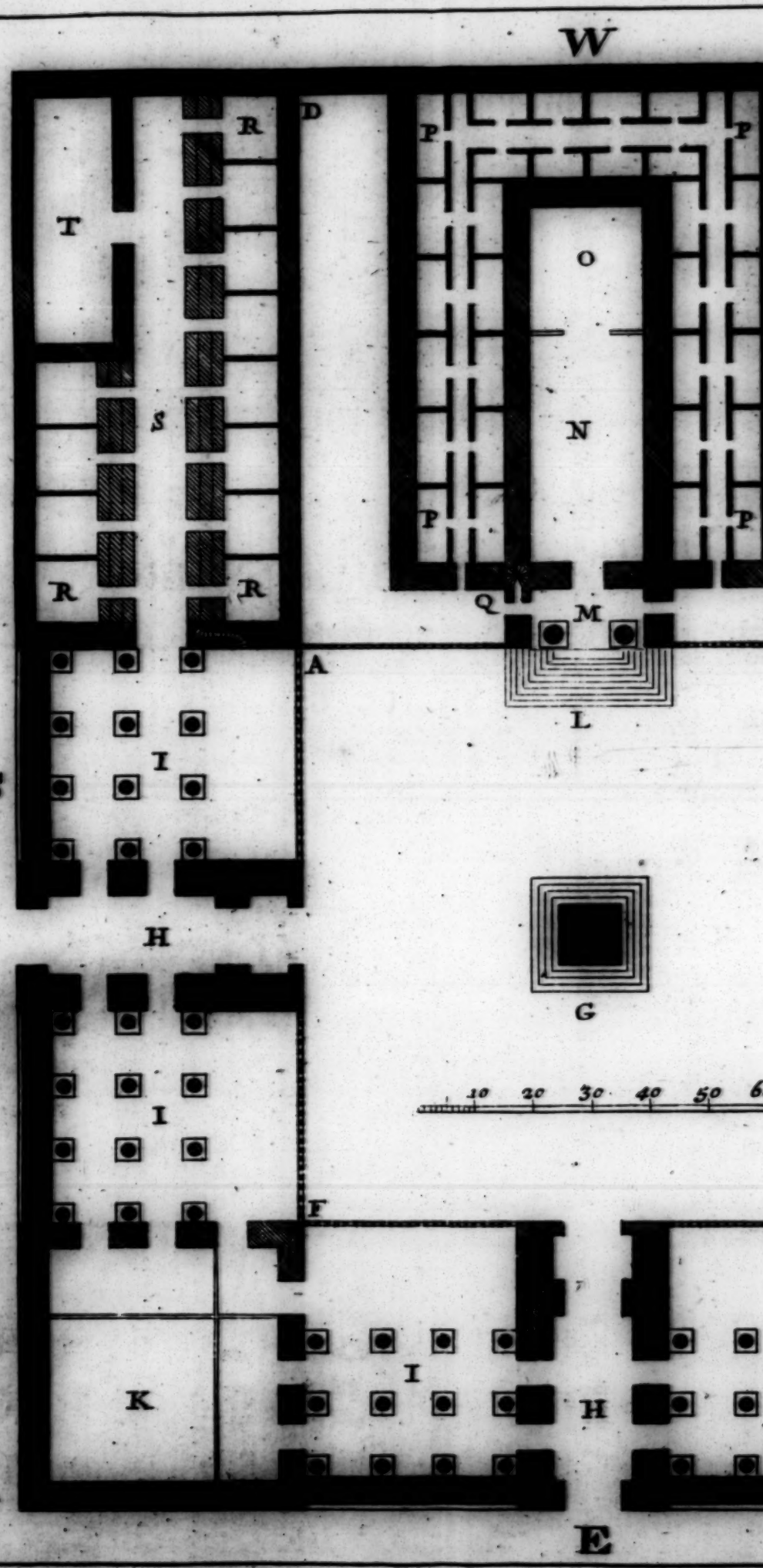
o.p.q.r.s.t. *The Buildings over the Cloysters for the Priests, viz. six large Chambers (sub=divided) in each Story; wher=of* o *and* p. *were for the High Priest and Sagan,* q. *for the Overseers of the Sanctuary and Treasury,* r. *for the Overseers of the Altar and Sacrifice: and* s *and* t, *for the Princes of the twenty=four Courses of Priests.*

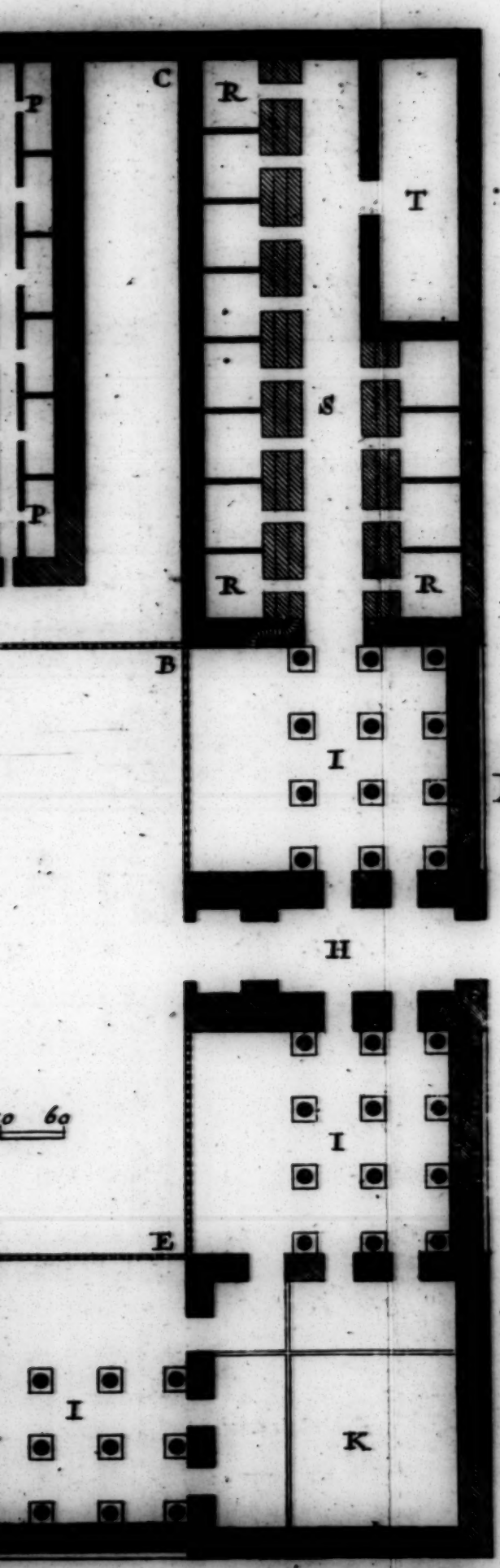
u.u. *Two Courts in which were Stair-Cases and Kitch=ins for the Priests.*

x. *The House or Temple, which (together with the Treasure Chambers* y, *and Buildings* z.z. *on each side of the Separate Place) is more particularly des=crib'd in the second Plate.*

A Description of the Inner Court & Buildings for the Priests in Solomons Temple.

ABCD. *The Separate Place.*
ABEF. *The Inner Court, or Court of the Priests, parted from the Separate Place, and Pavement on the other three sides, by a marble rail.*
G. *The Altar.*
HHH. *The East, South, & North Gates of the Priests Court.*
III. &c. *The Cloysters supporting the Buildings for the Priests.*
KK. *Two Courts in which were Stair Cases and Kitchins for the Priests.*
L. *Ten Steps to the Porch of the Temple.*
M. *The Porch of the Temple.*





N. *The Holy Place.*

O. *The moſt Holy Place.*

P.P.P.P. *Thirty Treaſure = Chambers, in two rows, opening into a gallery, door againſt door; and compaſſing three ſides of the Holy & moſt Holy Places.*

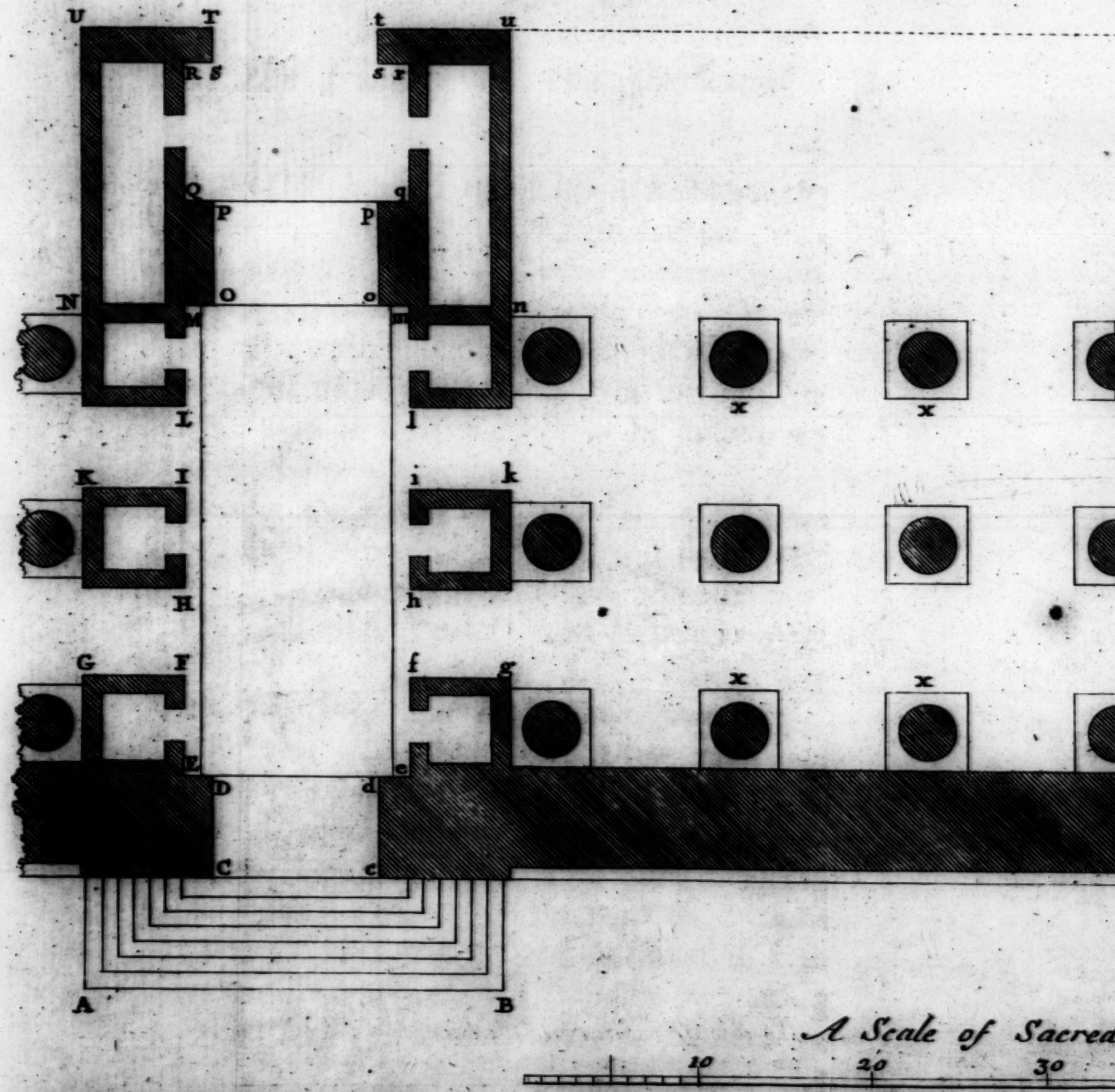
Q. *The Stairs leading to the Middle Chamber.*

RRRR. &c. *The buildings for the four and tventy Courſes of Prieſts, upon the Pavement on either ſide of the Separate Place, three Stories high, without Cloyſters, but the upper Stories narrower than the lower, to make room for Galleries before them. There were 24 Chambers in each Story and they opend into a walk or alley, S.S. between the Buildings.*

T.T. *Two Courts in which were Kitchins for the Prieſts of the tventy four Courſes.*

Plate II. p. 346.

A Particular Description of one of the
with part of the Cloyster



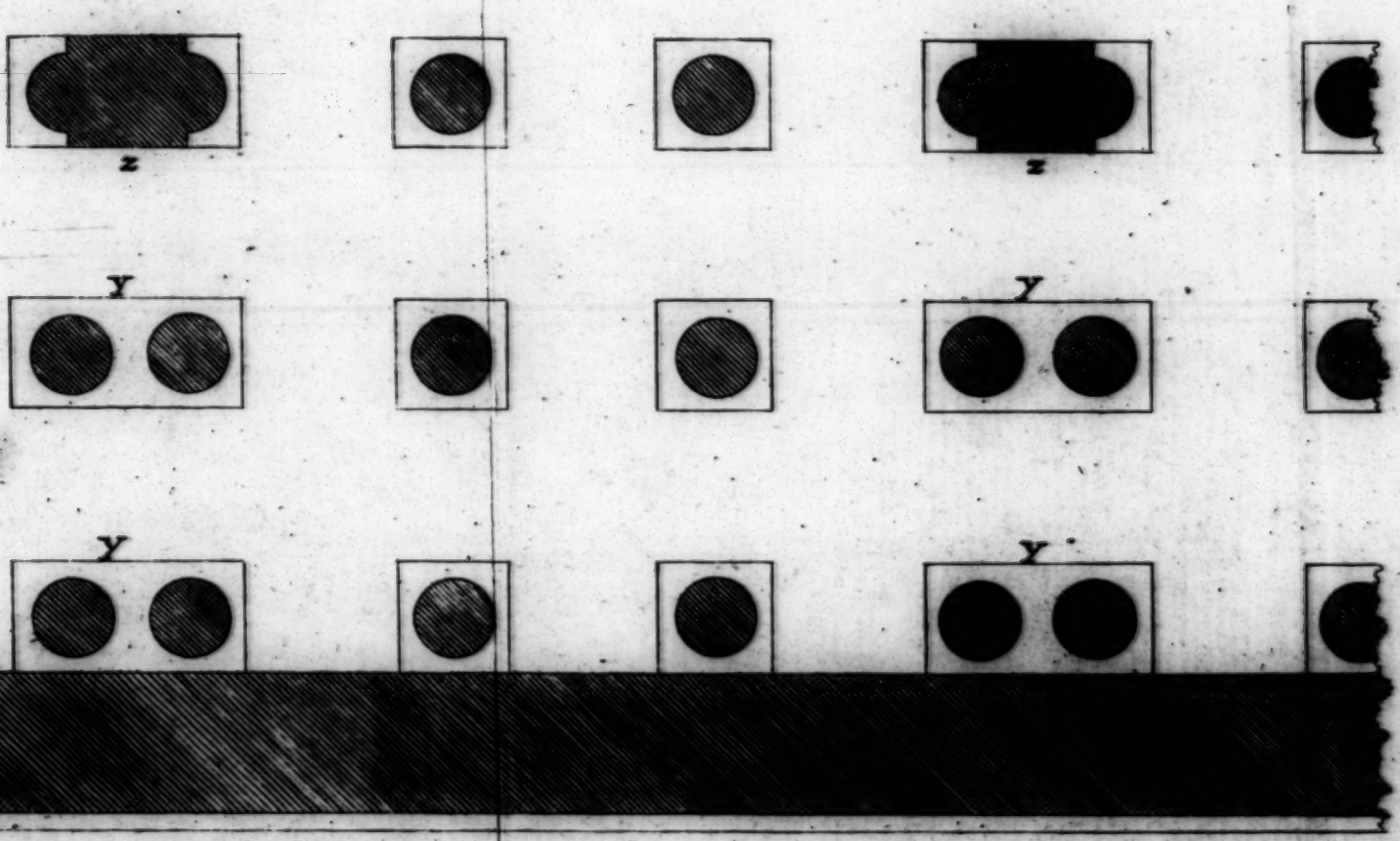
A Scale of Sacred

10 20 30

U.W. *The inner Margin of the Pavement comprising three sides of the Peoples Court . x*
for the People. Y.Y.Y.Y. Double Pillars where two Exhedræ joyn'd, and whose inters

Note. *The preceding letters of this Plate refer to the descrip*

he Gates of the Peoples Court,
adjoyning.



ered Cubits
40 50 60

t. xxx. &c. The Pillars of the Claystr supporting the Buildings
nterstices in the front z. z. were fill'd up with a square Column of Marble.
cription in pag. 344. 345.

CHAP. VI.

Of the Empire of the Perſians.

CYRUS having tranſlated the Monarchy to the *Perſians*, and Reigned ſeven years, was ſucceeded by his ſon *Cambyſes*, who Reigned ſeven years and five months, and in the three laſt years of his Reign ſubdued *Egypt*: he was ſucceeded by *Merdus*, or *Smerdis* the *Magus*, who feigned himſelf to be *Smerdis* the brother of *Cambyſes*.

Smerdis Reigned ſeven months, and in the eighth month being diſcovered, was ſlain, with a great number of the *Magi*; ſo the *Perſians* called their Prieſts, and in memory of this kept an anniverſary day, which they called, *The ſlaughter of the* Magi. Then Reigned *Meraphus* and *Artaphernes* a few days, and after them *Darius* the ſon of *Hyſtaſpes*, the ſon of *Arſamenes*, of the family of *Achamenes*, a *Perſian*, being choſen King by the neighing of his horſe: before he Reigned his [a] name was *Ochus*. He ſeems on this occaſion to have reformed the conſtitution of the *Magi*, making his father *Hyſtaſpes* their Maſter, or *Archimagus*;

[a] Valer. Max. l. 9. c. 2.

for *Porphyrius* tells us, [b] that *the* Magi *were a ſort of men ſo venerable amongſt the* Perſians, *that* Darius *the ſon of* Hyſtaſpes *wrote on the monument of his father*, amongſt other things, *that he had been the Maſter of the* Magi. In this reformation of the *Magi*, *Hyſtaſpes* was aſſiſted by *Zoroaſtres*: ſo *Agathias*; *The* Perſians *at this day ſay ſimply that* Zoroaſtres *lived under* Hyſtaſpes: and *Apuleius*; *Pythagoram, aiunt, inter captivos Cambyſæ Regis* [ex Ægypto Babylonem abductos] *doctores habuiſſe Perſarum Magos, & præcipue Zoroaſtrem, omnis divini arcani Antiſtitem.* By *Zoroaſtres*'s converſing at *Babylon* he ſeems to have borrowed his skill from the *Chaldæans*; for he was skilled in Aſtronomy, and uſed their year: ſo *Q. Curtius*; [c] *Magi proximi patrium carmen canebant: Magos treceuti & ſexaginta quinque juvenes ſequebantur, puniceis amiculis velati, diebus totius anni pares numero*: and *Ammianus*; *Scientiæ multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres.* From his converſing in ſeveral places he is reckoned a *Chaldæan*, an *Aſſyrian*, a *Mede*, a *Perſian*, a *Bactrian*. *Suidas* calls him [d] a *Perſo-Mede*, and ſaith that he was *the moſt skilful of Aſtronomers, and firſt author of the name of the* Magi *received among them.* This skill in Aſtronomy he had doubtleſs from the *Chaldæans*, but *Hyſtaſpes* travelled

[b] Porph de Abſtinentia, lib. 4.

[c] Q. Curt. Lib. iii. c. 3.

[d] Suidas in Ζωροάστης.

into

into *India*, to be instructed by the *Gymnosophists*: and these two conjoyning their skill and authority, instituted a new set of Priests or *Magi*, and instructed them in such ceremonies and mysteries of Religion and Philosophy as they thought fit to establish for the Religion and Philosophy of that Empire; and these instructed others, 'till from a small number they grew to a great multitude: for *Suidas* tells us, that *Zoroastres gave a beginning to the name of the* Magi: and *Elmacinus*; that *he reformed the religion of the* Persians, *which before was divided into many sects*: and *Agathias*; that *he introduced the religion of the* Magi *among the* Persians, *changing their ancient sacred rites, and bringing in several opinions*: and *Ammianus* [a] tells us, *Magiam esse divinorum incorruptissimum cultum, cujus scientiæ seculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres: deinde Hystaspes Rex, prudentissimus Darii pater; qui quum superioris Indiæ secreta fidentius penetraret, ad nemorosam quamdam venerat solitudinem, cujus tranquillis silentiis præcelsa Brachmanorum ingenia potiuntur: eorumque monitu rationes mundani motus & siderum, purosque sacrorum ritus quantum colligere potuit eruditus, ex his quæ didicit, aliqua sensibus Magorum infudit; quæ illi cum disciplinis præsentiendi futura, per suam quisque progeniem, posteris*

[a] Ammian. l. 23. c. 6.

etiam-

ortibus tradunt. Ex eo per ſæcula multa ad præſens, una eademque proſapia multitudo creata, Deorum cultibus dedicatur. Ferunt que, ſi juſtum eſt credi, etiam ignem cœlitus lapſum apud ſe ſempiternis foculis cuſtodiri, cujus portionem exiguam ut fauſtam præiſſe quondam Aſiaticis Regibus dicunt: Hujus originis apud veteres numerus erat exilis, ejuſque myſteriis Perſicæ poteſtates in faciendis rebus divinis ſolemniter utebantur. Eratque piaculum aras adire, vel hoſtiam contrectare, antequam Magus conceptis precationibus libamenta diffunderet præcurſoria. Verum aucti paullatim, in amplitudinem gentis ſolidæ conceſſerunt & nomen: villaſque inhabitantes nulla murorum firmitudine communitas, & legibus ſuis uti permiſſi, religionis reſpectu ſunt honorati. So this Empire was at firſt compoſed of many nations, each of which had hitherto its own religion: but now *Hyſtaſpes* and *Zoroaſtres* collected what they conceived to be beſt, eſtabliſhed it by law, and taught it to others, and thoſe to others, 'till their diſciples became numerous enough for the Prieſthood of the whole Empire; and inſtead of thoſe various old religions, they ſet up their own inſtitutions in the whole Empire, much after the manner that *Numa* contrived and inſtituted the religion of the *Romans*: and this religion of the *Perſian* Empire was compoſed partly of the

institutions of the *Chaldeans*, in which *Zoroaſtres* was well skilled; and partly of the institutions of the ancient *Brachmans*, who are supposed to derive even their name from the *Abrahamans*, or sons of *Abraham*, born of his second wife *Keturah*, instructed by their father in the worship of ONE GOD without images, and sent into the east, where *Hyſtaſpes* was instructed by their successors. About the same time with *Hyſtaſpes* and *Zoroaſtres*, lived also *Oſtanes*, another eminent *Magus*: *Pliny* places him under *Darius Hyſtaſpis*, and *Suidas* makes him the follower of *Zoroaſtres*: he came into *Greece* with *Xerxes*, and seems to be the *Otanes* of *Herodotus*, who discovered *Smerdis*, and formed the conspiracy against him, and for that service was honoured by the conspirators, and exempt from subjection to *Darius*.

In the sacred commentary of the *Persian* rites these words are ascribed to *Zoroaſtres*; [f] Ὁ Θεὸς ἔστι παφαλλὼ ἔχων ἴσραλ. ὗτός ἐστιν ὁ πρῶτος, ἄφθαρτος, ἀΐδιος, ἀόρατος, ἀμερὴς, ἀνομοιότατος, πνίοχος παλὸς καλῶ, ἀδωρεοδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος. ἔστι ὃ καὶ πατὴρ εὐνομίας καὶ δικαιοσυνίης, αὐτοδίδακτος, φυτικὸς, καὶ τέλειος, καὶ σοφὸς, καὶ ἱερῶ φυσικῶ μάλος εὑρετής.

[f] Euſeb. Præp. Evang. l. 1. c. ult.

1 *Deus*

Deus eſt accipitris capite: hic eſt primus, incorruptibilis, æternus, ingenitus, ſine partibus, omnibus aliis diſſimillimus, moderator omnis boni, donis non capiendus, bonorum optimus, prudentium prudentiſſimus, legum æquitatis ac juſtitiæ parens, ipſe ſui doctor, phyſicus & perfectus & ſapiens & ſacri phyſici unicus inventor: and the ſame was taught by *Oſtanes*, in his book called *Octateuchus.* This was the Antient God of the *Perſian Magi*, and they worſhipped him by keeping a perpetual fire for Sacrifices upon an Altar in the center of a round area, compaſſed with a ditch, without any Temple in the place, and without paying any worſhip to the dead, or any images. But in a ſhort time they declined from the worſhip of this Eternal, Inviſible God, to worſhip the Sun, and the Fire, and dead men, and images, as the *Egyptians*, *Phœnicians*, and *Chaldæans* had done before: and from theſe ſuperſtitions, and the pretending to prognoſtications, the words *Magi* and *Magia*, which ſignify the Prieſts and Religion of the *Perſians*, came to be taken in an ill ſenſe.

Darius, or *Darab*, began his Reign in ſpring, in the ſixteenth year of the Empire of the *Perſians*, *Anno Nabonaſſ.* 227, and Reigned 36 years, by the unanimons conſent of all Chronologers. In the ſecond year of his Reign the

Jews

Jews began to build the Temple, by the prophesying of *Haggai* and *Zechariah*, and finished it in the sixth. He fought the *Greeks* at *Marathon* in *October*, *Anno Nabonass.* 258, ten years before the battel at *Salamis*, and died in the fifth year following, in the end of winter, or beginning of spring, *Anno Nabonass.* 263. The years of *Cambyses* and *Darius* are determined by three Eclipses of the Moon recorded by *Ptolemy*, so that they cannot be disputed: and by those Eclipses, and the Prophesies of *Haggai* and *Zechariah* compared together, it is manifest that the years of *Darius* began after the 24th day of the eleventh *Jewish* month, and before the 25th day of *April*, and by consequence in *March* or *April*.

Xerxes, *Achschiroschi*, *Achsuerus*, or *Oryares*, succeeded his father *Darius*, and spent the first five years of his Reign, and something more, in preparations for his Expedition against the *Greeks*: and this Expedition was in the time of the Olympic Games, in the beginning of the first year of the 75th Olympiad, *Callias* being *Archon* at *Athens*; as all Chronologers agree. The great number of people which he drew out of *Susa* to invade *Greece*, made *Æschylus* the Poet say[5]: [5] Æsch. Persæ v. 763.

Τὸ δ' ἄστυ Σούσων ἐξεκένωσεν πεσόν.

It emptied the falling city of Susa.

The paſſage of his army over the *Helleſpont* began in the end of the fourth year of the 74th Olympiad, that is in *June*, *Anno Nabonaſſ.* 268, and took up a month; and in autumn, after three months more, on the 16th day of the month *Munychion*, at the full moon, was the battel at *Salamis*; and a little after that an Eclipſe of the Moon, which by the calculation fell on *Octob.* 2. His firſt year therefore began in ſpring, *Anno Nabonaſſ.* 263, as above: he Reigned almoſt twenty one years by the conſent of all writers, and was murdered by *Artabanus*, captain of his guards; towards the end of winter, *Anno Nabonaſſ.* 284.

Artabanus Reigned ſeven months, and upon ſuſpicion of treaſon againſt *Xerxes*, was ſlain by *Artaxerxes Longimanus*, the ſon of *Xerxes*.

Artaxerxes began his Reign in the autumnal half year, between the 4th and 9th *Jewiſh* months, *Nehem.* i. 1. & ii. 1, & v. 14. and *Ezra* vii. 7, 8, 9. and his 20th year fell in with the 4th year of the 83d Olympiad, as *Africanus* [h] informs us, and therefore his firſt year began within a month or two of the autumnal Equinox, *Anno Nabonaſſ.* 284. *Thucydides* relates that the news of his death came to *Athens* in winter, in the ſeventh year of the *Peloponneſian* war, that is *An.* 4. Olymp. 88. and by the

[h] Apud. Hieron in Dan viii.

Canon

Canon he Reigned forty one years, including the Reign of his predeceſſor *Artabanus*, and died about the middle of winter, *Anno Nabonaſſ.* 325 *ineunte*: the *Perſians* now call him *Ardſchir* and *Bahaman*, the Oriental Chriſtians *Artahaſcht*.

Then Reigned *Xerxes* two months, and *Sogdian* ſeven months, and *Darius Nothus*, the baſtard ſon of *Artaxerxes*, nineteen years wanting four or five months; and *Darius* died in ſummer, a little after the end of the *Peloponneſian* war, and in the ſame Olympic year, and by conſequence in *May* or *June*, *Anno Nabonaſſ.* 344. The 13th year of his Reign was coincident in winter with the 20th of the *Peloponneſian* war, and the years of that war are ſtated by indiſputable characters, and agreed on by all Chronologers: the war began in ſpring, *Ann.* 1. Olymp. 87, laſted 27 years, and ended *Apr.* 14. *An.* 4. Olymp. 93.

The next King was *Artaxerxes Mnemon*, the ſon of *Darius*: he Reigned forty ſix years, and died *Anno Nabonaſſ.* 390. Then Reigned *Artaxerxes Ochus* twenty one years; *Arſes*, or *Arogus*, two years, and *Darius Codomannus* four years, unto the battel of *Arbela*, whereby the *Perſian* Monarchy was tranſlated to the *Greeks*, *Octob.* 2. *An. Nabonaſſ.* 417; but *Darius* was not ſlain untill a year and ſome months after.

I have hitherto ſtated the times of this Monarchy out of the *Greek* and *Latin* writers: for the *Jews* knew nothing more of the *Babylonian* and *Medo-Perſian* Empires than what they have out of the ſacred books of the old Teſtament; and therefore own no more Kings, nor years of Kings, than they can find in thoſe books: the Kings they reckon are only *Nebuchadnezzar*, *Evilmerodach*, *Belſhazzar*, *Darius* the *Mede*, *Cyrus*, *Ahaſuerus*, and *Darius* the *Perſian*; this laſt *Darius* they reckon to be the *Artaxerxes*, in whoſe Reign *Ezra* and *Nehemiah* came to *Jeruſalem*, accounting *Artaxerxes* a common name of the *Perſian* Kings: *Nebuchadnezzar*, they ſay, Reigned forty five years, 2 *King*. xxv. 27. *Belſhazzar* three years, *Dan*. viii. 1. and therefore *Evilmerodach* twenty three, to make up the ſeventy years captivity; excluding the firſt year of *Nebuchadnezzar*, in which they ſay the Prophecy of the ſeventy years was given. To *Darius* the *Mede* they aſſign one year, or at moſt but two, *Dan*. ix. 1. to *Cyrus* three years incomplete, *Dan*. x. 1. to *Ahaſuerus* twelve years 'till the caſting of *Pur*, *Eſth*. iii. 7. one year more 'till the *Jews* ſmote their enemies, *Eſth*. ix. 1. and one year more 'till *Eſther* and *Mordecai* wrote the ſecond letter for the keeping of *Purim*, *Eſth*. ix. 29. in all fourteen years:

years: and to *Darius* the *Persian* they allot thirty two or rather thirty six years, *Nehem.* xiii. 6. so that the *Persian* Empire from the building of the Temple in the second year of *Darius Hystaspis*, flourished only thirty four years, until *Alexander* the great overthrew it: thus the *Jews* reckon in their greater Chronicle, *Seder Olam Rabbah*. *Josephus*, out of the sacred and other books, reckons only these Kings of *Persia*; *Cyrus*, *Cambyses*, *Darius Hystaspis*, *Xerxes*, *Artaxerxes*, and *Darius*: and taking this *Darius*, who was *Darius Nothus*, to be one and the same King with the last *Darius*, whom *Alexander* the great overcame; by means of this reckoning he makes *Sanballat* and *Jaddua* alive when *Alexander* the great overthrew the *Persian* Empire. Thus all the *Jews* conclude the *Persian* Empire with *Artaxerxes Longimanus*, and *Darius Nothus*, allowing no more Kings of *Persia*, than they found in the books of *Ezra* and *Nehemiah*; and referring to the Reigns of this *Artaxerxes*, and this *Darius*, whatever they met with in profane history concerning the following Kings of the same names: so as to take *Artaxerxes Longimanus*, *Artaxerxes Mnemon*, and *Artaxerxes Ochus*, for one and the same *Artaxerxes*; and *Darius Nothus*, and *Darius Codomannus*, for one and the same *Darius*; and *Jaddua*, and *Simeon Justus*,

Juſtus, for one and the ſame High-Prieſt. Thoſe *Jews* who took *Herod* for the *Meſſiah*, and were thence called *Herodians*, ſeem to have grounded their opinion upon the ſeventy weeks of years, which they found between the Reign of *Cyrus* and that of *Herod*: but afterwards, in applying the Propheſy to *Theudas*, and *Judas* of *Galilee*, and at length to *Barchochab*, they ſeem to have ſhortned the Reign of the Kingdom of *Perſia*. Theſe accounts being very imperfect, it was neceſſary to have recourſe to the records of the *Greeks* and *Latines*, and to the Canon recited by *Ptolemy*, for ſtating the times of this Empire. Which being done, we have a better ground for underſtanding the hiſtory of the *Jews* ſet down in the books of *Ezra* and *Nehemiah*, and adjuſting it; for this hiſtory having ſuffered by time, wants ſome illuſtration: and firſt I ſhall ſtate the hiſtory of the *Jews* under *Zerubbabel*, in the Reigns of *Cyrus*, *Cambyſes*, and *Darius Hyſtaſpis*.

This hiſtory is contained partly in the three firſt chapters of the book of *Ezra*, and firſt five verſes of the fourth; and partly in the book of *Nehemiah*, from the 5th verſe of the ſeventh chapter to the 9th verſe of the twelfth: for *Nehemiah* copied all this out of the Chronicles of the *Jews*, written before his days; as may appear

pear by reading the place, and conſidering that the Prieſts and Levites who ſealed the Covenant on the 24th day of the ſeventh month, *Nehem.* x. were the very ſame with thoſe who returned from captivity in the firſt year of *Cyrus*, *Nehem.* xii. and that all thoſe who returned ſealed it: this will be perceived by the following compariſon of their names.

The Prieſts who returned.	The Prieſts who ſealed.
Nehemiah. Ezra ii. 2.	*Nehemiah.*
Serajah.	*Serajah.*
*	*Azariah.*
Jeremiah.	*Jeremiah.*
Ezra.	*Ezra. Nehem.* 8.
*	*Paſhur.*
Amariah.	*Amariah.*
Malluch: or *Melicu*, *Neh.* xii. 2, 14.	*Malchijah.*
Hattuſh.	*Hattuſh.*
Shechaniah or *Shebaniah*, *Neh.* xii. 3, 14.	*Shebaniah.*
*	*Malluch.*
Rehum: or *Harim*, *ib.* 3, 15.	*Harim.*
Meremoth.	*Meremoth.*
Iddo.	*Obadiah* or *Obdia.*
*	*Daniel.*
	Ginnetho:

Ginnethon. or *Ginnethon,*	*Ginnethon.*
Neh. xiii. 4, 16.	
*	*Baruch*
*	*Maſhullam*
Abijah.	*Abijah.*
Miamin.	*Mijamin*
Maadiah.	*Maaziah.*
Bilgah.	*Bilgai.*
Shemajah.	*Shemajah.*
Jeſhua.	*Jeſhua.*
Binnui.	*Binnui.*
Kadmiel.	*Kadmiel.*
Sherebiah. שרביה.	*Shebaniah* שבניה.
Judah : or *Hodaviah,*	*Hodijah.*
Ezra ii. 40. & iii. 9.	
Ωδουία ; *Septuag.*	

The *Levites*, *Jeſhua*, *Kadmiel*, and *Hodaviah* or *Judah*, here mentioned, are reckoned chief fathers among the people who returned with *Zerubbabel*, *Ezra* ii. 40. and they aſſiſted as well in laying the foundation of the Temple, *Ezra* iii. 9. as in reading the law, and making and ſealing the covenant, *Nehem.* viii. 7. & ix. 5. & x. 9, 10.

Comparing therefore the books of *Ezra* and *Nehemiah* together; the hiſtory of the *Jews* under *Cyrus*, *Cambyſes*, and *Darius Hyſtaſpis*, is that they

they returned from captivity under *Zerubbabel*, in the first year of *Cyrus*, with the Holy Vessels and a commission to build the Temple; and came to *Jerusalem* and *Judah*, every one to his city, and dwelt in their cities untill the seventh month; and then coming to *Jerusalem*, they first built the Altar, and on the first day of the seventh month began to offer the daily burnt-offerings, and read in the book of the Law, and they kept a solemn fast, and sealed a Covenant; and thenceforward the Rulers of the people dwelt at *Jerusalem*, and the rest of the people cast lots, to dwell one in ten at *Jerusalem*, and the rest in the cities of *Judah*: and in the second year of their coming, in the second month, which was six years before the death of *Cyrus*, they laid the foundation of the Temple; but *the adversaries of* Judah *troubled them in building, and hired counsellors against them all the days of* Cyrus, and longer, *even until the Reign of* Darius *King of* Persia: but in the second year of his Reign, by the prophesying of *Haggai* and *Zechariah*, they returned to the work; and by the help of a new decree from *Darius*, finished it on the third day of the month *Adar*, in the sixth year of his Reign, and kept the Dedication with joy, and the Passover, and Feast of Unleavened Bread.

Now this *Darius* was not *Darius Nothus*, but *Darius Hyſtaſpis*, as I gather by conſidering that the ſecond year of this *Darius* was the ſeventieth of the indignation againſt *Jeruſalem*, and the cities of *Judah*, which indignation commenced with the invaſion of *Jeruſalem*, and the cities of *Judah* by *Nebuchadnezzar*, in the ninth year of *Zedekiah*, *Zech.* i. 12. *Jer.* xxxiv. 1, 7, 22. & xxxix. 1. and that the fourth year of this *Darius*, was the ſeventieth from the burning of the Temple in the eleventh year of *Zedekiah*, *Zech.* vii. 5. & *Jer.* lii. 12. both which are exactly true of *Darius Hyſtaſpis*: and that in the ſecond year of this *Darius* there were men living who had ſeen the firſt Temple, *Hagg.* ii. 3. whereas the ſecond year of *Darius Nothus* was 166 years after the deſolation of the Temple and City. And further, if the finiſhing of the Temple be deferred to the ſixth year of *Darius Nothus*, *Jeſhua* and *Zerubbabel* muſt have been the one High-Prieſt, the other Captain of the people an hundred and eighteen years together, beſides their ages before; which is ſurely too long: for in the firſt year of *Cyrus* the chief Prieſts were *Seraiah*, *Jeremiah*, *Ezra*, *Amariah*, *Malluch*, *Shechaniah*, *Rehum*, *Meremoth*, *Iddo*, *Ginnetho*, *Abijah*, *Miamin*, *Maadiah*, *Bilgah*, *Shemajah*, *Joiarib*, *Jedaiah*, *Sallu*, *Amok*, *Hilkiah*, *Jedaiah*: theſe

were

were Priests in the days of *Jeshua*, and the eldest sons of them all, *Meraiah* the son of *Seraiah*, *Hananiah* the son of *Jeremiah*, *Meshullam* the son of *Ezra*, &c. were chief Priests in the days of *Joiakim* the son of *Jeshua*: *Nehem.* xii. and therefore the High Priest-hood of *Jeshua* was but of an ordinary length.

I have now stated the history of the *Jews* in the Reigns of *Cyrus*, *Cambyses*, and *Darius Hystaspis*: it remains that I state their history in the Reigns of *Xerxes*, and *Artaxerxes Longimanus*: for I place the history of *Ezra* and *Nehemiah* in the Reign of this *Artaxerxes*, and not in that of *Artaxerxes Mnemon*: for during all the *Persian* Monarchy, until the last *Darius* mentioned in Scripture, whom I take to be *Darius Nothus*, there were but six High-Priests in continual succession of father and son, namely, *Jeshua*, *Joiakim*, *Eliashib*, *Joiada*, *Jonathan*, *Jaddua*, and the seventh High-Priest was *Onias* the son of *Jaddua*, and the eighth was *Simeon Justus*, the son of *Onias*, and the ninth was *Eleazar* the younger brother of *Simeon*. Now, at a mean reckoning, we should allow about 27 or 28 years only to a Generation by the eldest sons of a family, one Generation with another, as above; but if in this case we allow 30 years to a Generation, and may fur-

ther ſuppoſe that *Jeſhua*, at the return of the captivity in the firſt year of the Empire of the *Perſians*, was about 30 or 40 years old; *Joiakim* will be of about that age in the 16th year of *Darius Hyſtaſpis*, *Eliaſhib* in the tenth year of *Xerxes*, *Joiada* in the 19th year of *Artaxerxes Longimanus*, *Jonathan* in the 8th year of *Darius Nothus*, *Jaddua* in the 19th year of *Artaxerxes Mnemon*, *Onias* in the 3d year of *Artaxerxes Ochus*, and *Simeon Juſtus* two years before the death of *Alexander* the Great: and this reckoning, as it is according to the courſe of nature, ſo it agrees perfectly well with hiſtory; for thus *Eliaſhib* might be High-Prieſt, and have grandſons, before the ſeventh year of *Artaxerxes Longimanus*, *Ezra* x. 6. and without exceeding the age which many old men attain unto, continue High-Prieſt till after the 32d year of that King, *Nehem.* xiii. 6, 7. and his grandſon *Johanan*, or *Jonathan*, might have a chamber in the Temple in the ſeventh year of that King, *Ezra* x. 6. and be High-Prieſt before *Ezra* wrote the ſons of *Levi* in the book of *Chronicles*; *Nehem.* xii. 23. and in his High-Prieſthood, he might ſlay his younger brother *Jeſus* in the Temple, before the end of the Reign of *Artaxerxes Mnemon*: *Joſeph. Antiq.* l. xi. c. 7. and *Jaddua* might be High-Prieſt before the death

death of *Sanballat*, *Joſeph. ib.* and before the death of *Nehemiah*, *Nehem.* xii. 22. and alſo before the end of the Reign of *Darius Nothus*; and he might thereby give occaſion to *Joſephus* and the later *Jews*, who took this King for the laſt *Darius*, to fall into an opinion that *Sanballat*, *Jaddua*, and *Manaſſeh* the younger brother of *Jaddua*, lived till the end of the Reign of the laſt *Darius*: *Joſeph. Antiq.* l. xi. c. 7, 8. and the ſaid *Manaſſeh* might marry *Nicaſo* the daughter of *Sanballat*, and for that offence be chaſed from *Nehemiah*, before the end of the Reign of *Artaxerxes Longimanus*; *Nehem.* xiii. 28. *Joſeph. Antiq.* l. xi. c. 7, 8. and *Sanballat* might at that time be *Satrapa* of *Samaria*, and in the Reign of *Darius Nothus*, or ſoon after, build the Temple of the *Samaritans* in *Mount Gerizim*, for his ſon-in-law *Manaſſeh*, the firſt High-Prieſt of that Temple; *Joſeph. ib.* and *Simeon Juſtus* might be High-Prieſt when the *Perſian* Empire was invaded by *Alexander* the Great, as the *Jews* repreſent, *Joma* fol. 69. 1. *Liber Juchaſis. R. Gedaliah*, &c. and for that reaſon he might be taken by ſome of the *Jews* for the ſame High-Prieſt with *Jaddua*, and be dead ſome time before the book of *Eccleſiaſticus* was writ in *Hebrew* at *Jeruſalem*, by the grandfather of him, who in the 38th year of the

the *Egyptian* Æra of *Dionyſius*, that is in the 77th year after the death of *Alexander* the Great, met with a copy of it in *Egypt*, and there tranſlated it into *Greek*: *Eccleſiaſt.* ch. 50. *& in Prolog.* and *Eleazar*, the younger brother and ſucceſſor of *Simeon*, might cauſe the Law to be tranſlated into *Greek*, in the beginning of the Reign of *Ptolemæus Philadelphus*: *Joſeph. Antiq.* l. xii. c. 2. and *Onias* the ſon of *Simeon Juſtus*, who was a child at his father's death, and by conſequence was born in his father's old age, might be ſo old in the Reign of *Ptolemæus Euergetes*, as to have his follies excuſed to that King, by repreſenting that he was then grown childiſh with old age. *Joſeph. Antiq.* l. xii. c. 4. In this manner the actions of all theſe High-Prieſts ſuit with the Reigns of the Kings, without any ſtraining from the courſe of nature: and according to this reckoning the days of *Ezra* and *Nehemiah* fall in with the Reign of the firſt *Artaxerxes*; for *Ezra* and *Nehemiah* flouriſhed in the High-Prieſthood of *Eliaſhib*, *Ezra* x. 6. *Nehem.* iii. 1. & xiii. 4, 28. But if *Eliaſhib*, *Ezra* and *Nehemiah* be placed in the Reign of the ſecond *Artaxerxes*, ſince they lived beyond the 32d year of *Artaxerxes*, *Nehem.* xiii. 28, there muſt be at leaſt 160 years allowed to the three firſt High-Prieſts, and

but

but 42 to the four or five laſt, a diviſion too unequal: for the High-Prieſthoods of *Jeſhua*, *Joiakim*, and *Eliaſhib*, were but of an ordinary length, that of *Jeſhua* fell in with one Generation of the chief Prieſts, and that of *Joiakim* with the next Generation, as we have ſhewed already; and that of *Eliaſhib* fell in with the third Generation: for at the dedication of the wall, *Zechariah* the ſon of *Jonathan*, the ſon of *Shemaiah*, was one of the Prieſts, *Nehem.* xii. 35, and *Jonathan* and his father *Shemaiah*, were contemporaries to *Joiakim* and his father *Jeſhua*: *Nehem.* xii. 6, 18. I obſerve further that in the firſt year of *Cyrus*, *Jeſhua*, and *Bani*, or *Binnui*, were chief fathers of the *Levites*, *Nehem.* vii. 7. 15. & *Ezra* ii. 2. 10. & iii. 9. and that *Jozabad* the ſon of *Jeſhua*, and *Noadiah* the ſon of *Binnui*, were chief Levites in the ſeventh year of *Artaxerxes*, when *Ezra* came to *Jeruſalem*, *Ezra* viii. 33. ſo that this *Artaxerxes* began his Reign before the end of the ſecond Generation: and that he Reigned in the time of the third Generation is confirmed by two inſtances more; for *Meſhullam* the ſon of *Berechiah*, the ſon of *Meſhezabeel*, and *Azariah* the ſon of *Maaſeiah*, the ſon of *Ananiah*, were fathers of their houſes at the repairing of the wall; *Nehem.* iii. 4, 23. and their grandfathers,

Meſhezabeel and *Hananiah*, ſubſcribed the covenant in the Reign of *Cyrus*: *Nehem.* x. 21, 23. Yea *Nehemiah*, this ſame *Nehemiah* the ſon of *Hachaliah*, was the *Tirſhatha*, and ſubſcribed it, *Nehem.* x. 1, & viii. 9, & *Ezra* ii. 2, 63. and therefore in the 31d year of *Artaxerxes Mnemon*, he will be above 180 years old, an age ſurely too great. The ſame may be ſaid of *Ezra*, if he was that Prieſt and Scribe who read the Law, *Nehem.* viii. for he is the ſon of *Serajah*, the ſon of *Azariah*, the ſon of *Hilkiah*, the ſon of *Shallum*, &c. *Ezra* vii. 1. and this *Serajah* went into captivity at the burning of the Temple, and was there ſlain, 2 *Chron.* vi. 14. 2 *King.* xxv. 18. and from his death, to the twentieth year of *Artaxerxes Mnemon*, is above 200 years; an age too great for *Ezra*.

I conſider further that *Ezra*, chap. iv. names *Cyrus*, *, *Darius*, *Ahaſuerus*, and *Artaxerxes*, in continual order, as ſucceſſors to one another, and theſe names agree to *Cyrus*, *, *Darius Hyſtaſpis*, *Xerxes*, and *Artaxerxes Longimanus*, and to no other Kings of *Perſia*: ſome take this *Artaxerxes* to be not the Succeſſor, but the Predeceſſor of *Darius Hyſtaſpis*, not conſidering that in his Reign the *Jews* were buſy in building the City and the Wall, *Ezra* iv. 12. and by conſequence had finiſhed the Temple before. *Ezra*

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deſcribes

deſcribes firſt how the people of the land hindered the building of the Temple all the days of *Cyrus*, and further, untill the Reign of *Darius*; and after the Temple was built, how they hindered the building of the city in the Reign of *Ahaſuerus* and *Artaxerxes*, and then returns back to the ſtory of the Temple in the Reign of *Cyrus* and *Darius*; and this is confirmed by comparing the book of *Ezra* with the book of *Eſdras*: for if in the book of *Ezra* you omit the ſtory of *Ahaſuerus* and *Artaxerxes*, and in that of *Eſdras* you omit the ſame ſtory of *Artaxerxes*, and that of the three wiſe men, the two books will agree: and therefore the book of *Eſdras*, if you except the ſtory of the three wiſe men, was originally copied from authentic writings of Sacred Authority. Now the ſtory of *Artaxerxes*, which, with that of *Ahaſuerus*, in the book of *Ezra* interrupts the ſtory of *Darius*, doth not interrupt it in the book of *Eſdras*, but is there inſerted into the ſtory of *Cyrus*, between the firſt and ſecond chapter of *Ezra*; and all the reſt of the ſtory of *Cyrus*, and that of *Darius*, is told in the book of *Eſdras* in continual order, without any interruption: ſo that the *Darius* which in the book of *Ezra* precedes *Ahaſuerus* and *Artaxerxes*, and the *Darius* which in the ſame book follows them, is, by the book of *Eſdras*, one

and the ſame *Darius*; and I take the book of *Eſdras* to be the beſt interpreter of the book of *Ezra*: ſo the *Darius* mentioned between *Cyrus* and *Abaſuerus*, is *Darius Hyſtaſpis*; and therefore *Abaſuerus* and *Artaxerxes* who ſucceed him, are *Xerxes* and *Artaxerxes Longimanus*; and the *Jews* who came up from *Artaxerxes* to *Jeruſalem*, and began to build the city and the wall, *Ezra* iv. 13. are *Ezra* with his companions: which being underſtood, the hiſtory of the *Jews* in the Reign of theſe Kings will be as follows.

After the Temple was built, and *Darius Hyſtaſpis* was dead, the enemies of the *Jews* in the beginning of the Reign of his ſucceſſor *Abaſuerus* or *Xerxes*, wrote unto him an accuſation againſt them; *Ezra* iv. 6. but in the ſeventh year of his ſucceſſor *Artaxerxes*, *Ezra* and his companions went up from *Babylon* with Offerings and Veſſels for the Temple, and power to beſtow on it out of the King's Treaſure what ſhould be requiſite; *Ezra* vii. whence the Temple is ſaid to be finiſhed, *according to the commandment of* Cyrus, *and* Darius, *and* Artaxerxes *King of* Perſia: *Ezra* vi. 14. Their commiſſion was alſo to ſet Magiſtrates and Judges over the land, and thereby becoming a new Body Politic, they called a great Council or Sanhedrim

drim to ſeparate the people from ſtrange wives; and the were alſo encouraged to attempt the building of *Jeruſalem* with its wall: and thence *Ezra* ſaith in his prayer, that *God had extended mercy unto them in the ſight of the Kings of* Perſia, *and given them a reviving to ſet up the houſe of their God, and to repair the deſolations thereof, and to give them a WALL in* Judah, *even in* Jeruſalem. *Ezra* ix. 9. But when they had begun to repair the wall, their enemies wrote againſt them to *Artaxerxes*: *Be it known*, ſay they, *unto the King, that the* Jews *which came up from thee to us, are come unto* Jeruſalem, *building the rebellious and the bad city, and have ſet up the walls thereof, and joined the foundations*, &c. And the King wrote back that the *Jews* ſhould ceaſe and the city not be built, until another commandment ſhould be given from him: whereupon their enemies *went up to* Jeruſalem, *and made them ceaſe by force and power*; *Ezra* iv. but in the twentieth year of the King, *Nehemiah* hearing that the *Jews* were in great affliction and diſtreſs, and that the wall of *Jeruſalem*, that wall which had been newly repaired by *Ezra*, *was broken down, and the gates thereof burnt with fire*; he obtained leave of the King to go and build the city, and the Governour's houſe, *Nehem.* i. 3. & ii. 6, 8, 17. and

coming to *Jeruſalem* the ſame year, he continued Governor twelve years, and built the wall; and being oppoſed by *Sanballat*, *Tobiah* and *Geſhem*, he perſiſted in the work with great reſolution and patience, until the breaches were made up: then *Sanballat* and *Geſhem* ſent meſſengers unto him five times to hinder him from ſetting up the doors upon the gates: but notwithſtanding he perſiſted in the work, until the doors were alſo ſet up: ſo the wall was finiſhed in the eight and twentieth year of the King, *Joſeph. Antiq.* l. xi. c. 5. in the five and twentieth day of the month *Elul*, or ſixth month, in fifty and two days after the breaches were made up, and they began to work upon the gates. While the timber for the gates was preparing and ſeaſoning, they made up the breaches of the wall; both were works of time, and are not jointly to be reckoned within the 52 days: this is the time of the laſt work of the wall, the work of ſetting up the gates after the timber was ſeaſoned and the breaches made up. When he had ſet up the gates, he dedicated the wall with great ſolemnity, and appointed Officers *over the chambers for the Treaſure, for the Offerings, for the Firſt-Fruits, and for the Tithes, to gather into them out of the fields of the cities, the portions appointed by the law for the*

Priests and Levites; and the Singers and the Porters kept the ward of their God; Nehem. xii. *but the people in the city were but few, and the houses were unbuilt*: *Nehem.* vii. 1, 4. and in this condition he left *Jerusalem* in the 32d year of the King; and after some time returning back from the King, he reformed such abuses as had been committed in his absence. *Nehem.* xiii. In the mean time, the Genealogies of the Priests and Levites were recorded in the book of the *Chronicles*, in the days of *Eliashib*, *Joiada*, *Jonathan*, and *Jaddua*, until the Reign of the next King *Darius Nothus*, whom *Nehemiah* calls *Darius* the *Persian*: *Nehem.* xii. 11, 22, 23. whence it follows that *Nehemiah* was Governor of the *Jews* until the Reign of *Darius Nothus*. And here ends the Sacred History of the *Jews*.

The histories of the *Persians* now extant in the East, represent that the oldest Dynasties of the Kings of *Persia*, were those whom they call *Pischdadians* and *Kaianides*, and that the Dynasty of the *Kaianides* immediately succeeded that of the *Pischdadians*. They derive the name *Kaianides* from the word *Kai*, which, they say, in the old *Persian* language signified a Giant or great King; and they call the first four Kings of this Dynasty, *Kai-Cobad*, *Kai-Caus*, *Kai-Cosroes*, and *Lohoraſp*, and by *Lohoraſp* mean *Kai-Axeres*, or

or *Cyaxeres*; for they ſay that *Lohoraſp* was the firſt of their Kings who reduced their armies to good order and diſcipline, and *Herodotus* affirms the ſame thing of *Cyaxeres*: and they ſay further, that *Lohoraſp* went eaſtward, and conquered many Provinces of *Perſia*, and that one of his Generals, whom the *Hebrews* call *Nebuchadnezzar*, the *Arabians Bocktanaſſar*, and others *Raham* and *Gudars*, went weſtward, and conquered all *Syria* and *Judæa*, and took the city of *Jeruſalem* and deſtroyed it: they ſeem to call *Nebuchadnezzar* the General of *Lohoraſp*, becauſe he aſſiſted him in ſome of his wars. The fifth King of this Dynaſty, they call *Kiſchtaſp*, and by this name mean ſometimes *Darius Medus*, and ſometimes *Darius Hyſtaſpis*: for they ſay that he was contemporary to *Ozair* or *Ezra*, and to *Zaraduſt* or *Zoroaſtres*, the Legiſlator of the *Ghebers* or fire-worſhippers, and eſtabliſhed his doctrines throughout all *Perſia*; and here they take him for *Darius Hyſtaſpis*: they ſay alſo that he was contemporary to *Jeremiah*, and to *Daniel*, and that he was the ſon and ſucceſſor of *Lohoraſp*, and here they take him for *Darius* the *Mede*. The ſixth King of the *Kaianides*, they call *Bahaman*, and tell us that *Bahaman* was *Ardſchir Diraz*, that is *Artaxerxes Longimanus*, ſo called from the great extent of his power; and yet

they

they ſay that *Bahaman* went weſtward into *Meſopotamia* and *Syria*, and conquered *Belſhazzar* the ſon of *Nebuchadnezzar*, and gave the Kingdom to *Cyrus* his Lieutenant-General over *Media*: and here they take *Bahaman* for *Darius Medus*. Next after *Ardſchir Diraz*, they place *Homai* a Queen, the mother of *Darius Nothus*, tho' really ſhe did not Reign: and the two next and laſt Kings of the *Kaianides*, they call *Darab* the baſtard ſon of *Ardſchir Diraz*, and *Darab* who was conquered by *Aſcander Roumi*, that is *Darius Nothus*, and *Darius* who was conquered by *Alexander* the *Greek*: and the Kings between theſe two *Darius's* they omit, as they do alſo *Cyrus*, *Cambyſes*, and *Xerxes*. The Dynaſty of the *Kaianides*, was therefore that of the *Medes* and *Perſians*, beginning with the defection of the *Medes* from the *Aſſyrians*, in the end of the Reign of *Sennacherib*, and ending with the conqueſt of *Perſia* by *Alexander* the Great. But their account of this Dynaſty is very imperfect, ſome Kings being omitted, and others being confounded with one another: and their Chronology of this Dynaſty is ſtill worſe; for to the firſt King they aſſign a Reign of 120 years, to the ſecond a Reign of 150 years, to the third a Reign of 60 years, to the fourth a Reign of 120 years, to the fifth as much, and to the ſixth a Reign of 112 years.

This Dynasty being the Monarchy of the *Medes*, and *Persians*; the Dynasty of the *Pischdadians* which immediately preceded it, must be that of the *Assyrians*: and according to the oriental historians this was the oldest Kingdom in the world, some of its Kings living a thousand years a-piece, and one of them Reigning five hundred years, another seven hundred years, and another a thousand years.

We need not then wonder, that the *Egyptians* have made the Kings in the first Dynasty of their Monarchy, that which was seated at *Thebes* in the days of *David*, *Solomon*, and *Rehoboam*, so very ancient and so long lived; since the *Persians* have done the like to their Kings, who began to Reign in *Assyria* two hundred years after the death of *Solomon*; and the *Syrians* of *Damascus* have done the like to their Kings *Adar* and *Hazael*, who Reigned an hundred years after the death of *Solomon*, *worshipping them as Gods, and boasting their antiquity, and not knowing*, saith *Josephus*, *that they were but modern.*

And whilst all these nations have magnified their Antiquities so exceedingly, we need not wonder that the *Greeks* and *Latines* have made their first Kings a little older than the truth.

FINIS.